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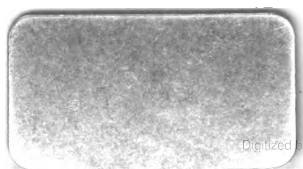


FIRST EDITION



EDMUND FOWLER









BY SAME AUTHOR.

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# THE SATURDAY REVIEW

December 9, 1876.

## SECOND NOTICE.

A schoolmaster has lately asserted that the free use of "cribs" by schoolboys is to be commended, not deprecated; and perhaps for the sake of the schoolmaster's temporary ease and peace of mind at the cost of a future reckoning, this may be so; but when an examination comes on, and the results are to be tested, the cribbers will be as surely found wanting as those who, by patient grounding, have attained a clear insight into grammar and syntax, will be crowned with success. Experience of school and college scholarship examinations proves this; and it may be taken as an axiom, that practical knowledge of grammar and its application to construing will ensure a boy's matriculation in a public school more certainly than the earliest enrolment of his name on the entrance-books, or the happiest accident of friends at court. But it does not follow that, because learning has no royal road, the ruts of the time-honoured track admit of no smoothing. We have before noticed Mr. Fowle's sensible plan of teaching grammar and construing, whether Latin or Greek, in moderate and consecutive instalments, as the pupil can bear them. The aim of his first experiment, a *Short and Easy Latin Book*, was to secure simplicity and perspicuity by the allotment of a page or two to each subject, with the least possible admixture of other matters. The pupil's task was made to look less formidable by the retrenchment of tenses, or the juxta-position of such, as, from similarity to each other, seemed likely to impress themselves more easily in sequence. The *Latin Short and Easy*, and its riders, the *First and Second Easy Latin Readers*, so approved themselves to those most concerned, that the Author has now turned his attention to the Greek language; an undertaking not really less hopeful, indeed perhaps more urgent, because it is a time-worn croquet of parents and pupils that Greek accidence and syntax represent a Rubicon of exceptional difficulty. Mr. Fowle deserves credit for having done much to show that boys of tender age may be brought to contemplate and cross the passage "*sicis oculis*." His succinct and simple explanations of the middle voice, of the Greek deponent, of the characteristic letter in Greek verbs; his grouping of contracted and uncontracted verbs into a fifth conjugation, and his fifth table, in p. 46, giving a conspectus of the moods and tenses of sample verbs of each conjugation; his sections on the participles and their discrepancy from those in Latin, and on augments and reduplication, with the exercises that test a pupil's progress and retentiveness stage by stage, bespeak a teacher who knows his work.' &c. &c.

**A FIRST GREEK READER**  
**FOR USE AT ETON**



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AND PARLIAMENT STREET

# A FIRST GREEK READER

## FOR USE AT ETON

BY THE

REV. EDMUND FOWLE

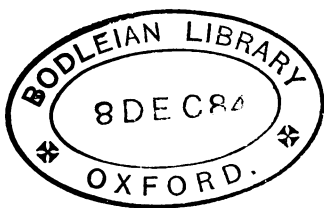
AUTHOR OF 'SHORT AND EASY LATIN BOOK' 'FIRST EASY LATIN READING BOOK'  
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READING BOOK' 'LATIN PRIMER RULES MADE EASY'

DRAWN UP AT THE REQUEST OF THE LOWER MASTER  
OF ETON COLLEGE

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1877

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## PREFACE.

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THE plan of this book differs altogether from that of the others which the Author has published, inasmuch as, at the suggestion of the Lower Master of Eton College, the 'notes' are placed at the end of the book instead of appearing on the same page as the lesson. Many teachers, too, prefer that a boy should use his lexicon or dictionary rather than that he should have a separate vocabulary drawn up with the proper meaning selected. Hence the present work has no vocabularies.

The Author sincerely hopes that the book will be found to answer its purpose, and that the 'First Greek Reader for Use at Eton' may prove acceptable in many other public and private schools.

AMESBURY HOUSE, REIGATE:

*November 25, 1876*



A

# FIRST GREEK READER

## FOR USE AT ETON.

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I.

### THE GNAT AND THE OX.

Κώνωψ ἐπὶ κέρατος βοὸς καθεζομένη ἡῦλει·  
εἶπε δὲ πρὸς τὸν βοῦν, ‘εἰ βαρῶ σου τὸν τένοντα,  
ἀναχωρήσω.’ Ὁ δὲ ἔφη, ‘οὔτε ὅτε ἦλθες ἔγνων,  
οὔτε ἐὰν μένης, μελήσει μοι.’

II.

### THE FOX AND THE BUNCH OF GRAPES.

Βότρυας πεπείρους ἀλώπηξ κρεμαμένους ἰδοῦ-  
σα, τούτους ἐπειράτο καταφᾶγείν. Πολλὰ δὲ κα-  
μοῦσα καὶ οὐ δυνηθεῖσα ψαῦσαι, τὴν λύπην  
παραμυθουμένη ἔλεγεν, ‘ὄμφᾶκες ἔτι εἰσί.’

III.

### THE KID AND THE WOLF.

Ἐρίφος ἐπὶ τινος δώματος ἐστῶς, ἐπειδὴ λύκον  
παριόντα εἶδεν, ἐλοιδόρει καὶ ἔσκωπτεν αὐτόν. Ὁ

δὲ λύκος ἔφη· ‘ὦ οὗτος, οὐ σύ με λοιδορεῖς, ἀλλ’  
ὁ τόπος.’

## IV.

## THE RIVER MASCAS.

Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικ-  
νοῦνται ἐπὶ τὸν Μασκᾶν ποταμόν, τὸ εὖρος πλε-  
θριαῖον. Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα  
δὲ αὐτῇ Κορσωτή· περιεῖρρεῖτο δὲ αὕτη ὑπὸ τοῦ  
Μασκᾶ κύκλῳ. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς,  
καὶ ἐπεσιτίσαντο.

## V.

## DESERT MARCHES.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς  
καὶ δέκα, παρασάγγας ἑννεήκοντα, τὸν Εὐφράτην  
ποταμόν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας.  
Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων  
ἀπώλετο ὑπὸ τοῦ λιμοῦ· οὐ γὰρ ἦν χόρτος, οὐδὲ  
ἄλλο δένδρον οὐδέν, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα.

## VI.

## ALEXANDER (1).

Μεγάλην ἐξουσίαν καλῶς πολιτεύειν, ἀνδρός  
ἐστὶ κεκτημένου ἀρετὴν καὶ φρένας καὶ φρόνημα,  
ὧν Ἀλέξανδρος ἐκυρίευσεν. Πολλοὶ μὲν αὐτοῦ  
τὴν μέθην μνημονεύουσιν, ἀλλ’ ἐκεῖνος ἦν μέγας,  
ἐν τοῖς πράγμασι νηφάλιος καὶ σώφρων καὶ οὐ

βακχευθεῖς ὑπ' ἐξουσίας, ἧς μικρὸν ἀπογευσάμενοι  
ἕτεροι ἑαυτῶν οὐ δεδυναστεύκασιν.

## VII.

## ALEXANDER (2).

Ἀλέξανδρος δ' ἦν ἐγκρατὴς καὶ σώφρων·  
ἦσθιε δῖς, τὸ μὲν πρῶτον, ὅτε ὁ ἥλιος ἀναδεδύκοι,  
ἔπειτα δὲ πρὸς ἑσπέραν, ἔπινε δὲ θύσας τοῖς θεοῖς,  
καὶ ἐπαιδεύετο τοξεύειν καὶ ἐμβατεύειν τοῦ ἄρματος.  
Καὶ ἠρίστευσε τῶν μὲν Περσίδων τοσοῦτον σω-  
φροσύνη, ὅσον ἀνδρεία τῶν Περσῶν.

## VIII.

## THE LION AND THE FROG.

Λέων ἀκούσας ποτὲ βατράχου μέγα βοῶντος,  
ἐπεστράφη πρὸς τὴν φωνήν, οἰόμενος μέγα τι ζῶον  
εἶναι· προσμείνας δὲ μικρόν, ὥς εἶδεν αὐτὸν προελ-  
θόντα τῆς λίμνης, προσελθὼν αὐτὸν κατεπάτησεν.

## IX.

## THE BOY BATHING.

Παῖς λουσάμενος ἐν ποταμῷ ἐκινδύνευσεν πνιγῆ-  
ναι· καὶ ἰδὼν τινα παροδίτην, ἐπεφώνει· 'βοήθη-  
σον.' Ὁ δὲ ἐμέμφετο τῷ παιδί τὸ τόλμημα. Τὸ  
δὲ παιδίον εἶπεν· 'ἀλλὰ νῦν μοι βοήθησον, ὥστερον  
δὲ σωθέντι μέμφου.'



## X.

## THE WILD ASS.

ὄνος ἄγριος, ὄνον ἰδὼν ἡμέρον ἔν τινι εὐηλίῳ τόπῳ, προσελθὼν αὐτὸν ἐμακάριζεν, ἐπὶ τῇ τε εὐεξίᾳ τοῦ σώματος, καὶ τῇ τῆς τροφῆς ἀπολαύσει. ὕστερον δὲ ἰδὼν αὐτὸν ἀχθοφοροῦντα, καὶ τὸν ὀνηλάτην ὀπισθεν ἐπόμενον, καὶ ῥοπάλοις αὐτὸν παίοντα, ἔφη· ‘ἀλλ’ ἔγωγε οὐκέτι σε εὐδαιμονίζω, ὁρῶ γάρ, ὥς οὐκ ἄνευ κακῶν μεγάλων τὴν εὐδαιμονίαν ἔχεις.’

## XI.

## ORPHEUS.

Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οἰάγρου υἱός, ἄδων ἐκίνει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης, τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατῆλθεν εἰς ἄδου καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ ὑπέσχετο τοῦτο ποιήσιν, ἂν μὴ πορευόμενος Ὀρφεὺς ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν.

## XII.

## MENON AND CLEARCHUS (1).

Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ

Κλέαρχος, κρίνας ἀδικεῖν τὸν τοῦ Μένωνος, πληγὰς ἐνέβαλεν· ὁ δ' ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον, καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ.

## XIII.

## MENON AND CLEARCHUS (2).

Τῇ δ' αὐτῇ ἡμέρᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ, καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγοράν, ἀφιππεύει ἐπὶ τὴν αὐτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὥς εἶδε τὸν Κλέαρχον διελαύνοντα, ἴησι τῇ ἀξίνῃ· καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοί, κραυγῆς γενομένης.

## XIV.

## MENON AND CLEARCHUS (3).

Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας ἐκέλευσεν αὐτοῦ μέναι, τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας· αὐτὸς δέ, λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἱππέας, ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστε ἐκείνους ἐκπεπληῆχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα.

## XV.

## MENON AND CLEARCIUS (4).

Ὁ δὲ Πρόξενος εὐθύς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων, ἔθετο τὰ ὄπλα, καὶ ἐδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. Ὁ δὲ ἐχαλέπαινε, ὅτι, αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, πρῶτος λέγοι τὸ αὐτοῦ πάθος· ἐκέλευέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. Ἐν τούτῳ δ' ἐπήει καὶ Κῦρος καὶ ἐπύθετο τὸ πρᾶγμα, εὐθύς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας, καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει ὧδε·

## XVI.

## MENON AND CLEARCHUS (5).

Ὁ Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅ τι ποιεῖτε. Εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον.' Ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

## XVII.

## FILIAL PIETY (1).

Ἐμφανέστατοί εἰσι καὶ πᾶσι διὰ στόματος Κλέοβις καὶ Βίτων, οἱ Ἀργεῖοι νεανίσκοι. Λέγουσι

γάρ, μητρὸς αὐτῶν ἱερείας οὔσης τῆς Ἑρας, ἐπειδὴ τῆς εἰς τὸν νεὼν ἀναβάσεως ἦκεν ὁ καιρὸς, τῶν ἐλκόντων τὴν ἀπήνην ἡμιόνων χρονισάντων, καὶ τῆς ὥρας ἐπειγουσσης, τούτους τὴν μητέρα ἐν τῇ ἀπήνῃ εἰς τὸ ἱερὸν ἀγαγεῖν.

## XVIII.

## FILIAL PIETY (2).

Τὴν δὲ μητέρα ὑπερησθείσαν τῇ τῶν υἱῶν εὐσεβείᾳ κατεύξασθαι τὸ κράτιστον αὐτοῖς παρὰ τῆς θεοῦ πορίζεσθαι τῶν ἐν ἀνθρώποις· τοὺς δὲ κατακοιμισθέντας οὐκέτι ἐγρηγορέναι, τῆς θεοῦ τὸν θάνατον αὐτοῖς τῆς εὐσεβείας ἀμοιβὴν πορισάσης.

## XIX.

## THE FAWN AND THE STAG.

Νέβρος ποτὲ πρὸς τὸν ἑλάφον εἶπε, ‘πάτερ, σὺ καὶ μείζων καὶ ταχύτερος κυνῶν πέφυκας, καὶ κέρατα πρὸς τούτοις ὑπερφυᾶ φέρεις πρὸς ἄμυναν· τί δή ποτ’ οὖν οὕτω τούτους φοβεῖ;’ Κακείνος γελῶν εἶπεν, ‘ἀληθῇ μὲν ταῦτα φῆς, τέκνον· ἐν δ’ οἶδα, ὥς, ἐπειδὰν κυνὸς ὑλακὴν ἀκούσω, αὐτίκα πρὸς φυγὴν, οὐκ οἶδ’ ὅπως, ἐκφέρομαι.’

## XX.

## ORONTES (1).

Ὁρόντης δέ, Πέρσης ἀνὴρ, γένει τε προσήκων βασιλεῖ, καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας, καταλλαγείς δέ· Οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ καίειν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτούς, ἰδόντας τὸ Κύρου στράτευμα, βασιλεῖ διαγγείλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι· καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

## XXI.

## ORONTES (2).

Ὁ δὲ Ὁρόντης, νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἱππέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἥξοι ἔχων ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἱππεῦσιν ἐκέλευεν, ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνῆν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δείκνυσιν.

## XXII.

## ORONTES (3).

Ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος συλλαμβάνει Ὀρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευσεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν.

## XXIII.

## ORONTES (4).

Μετὰ ταῦτα, κελεύοντος Κύρου, ἔλαβον τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξήγγον αὐτόν, οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτόν, οἷπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες, ὅτι ἐπὶ θάνατον ἄγοιτο.

## XXIV.

## ARTAXERXES AND THE COUNTRYMAN (1).

Νόμος ὁδε Περσικὸς ἐν τοῖς μάλιστα ὑπ' αὐτῶν φυλάττεται· ὅταν εἰς Πέρσας ἐλαύνῃ βασιλεὺς, πάντες αὐτῷ Πέρσαι κατὰ τὴν ἑαυτοῦ δύναμιν ἕκαστος προσκομίζει. Φασὶν οὖν ἄνδρα Πέρσην, ᾧ ὄνομα ἦν Σιναίτης, πόρρω τῆς ἐπαύλεως τῆς ἑαυτοῦ ἐντυχεῖν Ἀρταξέρξῃ τῷ ἐπικαλουμένῳ Μνήμονι.

## XXV.

## ARTAXERXES AND THE COUNTRYMAN (2).

Οὐκ ἔχων δὲ ὅ τι χρήσεται τῷ παρόντι, ἡττη-  
θῆναι τῶν ἄλλων Περσῶν οὐ φέρων, οὐδὲ ἄτιμος  
δόξαι, τῷ μὴ δωροφορῆσαι βασιλεῖ, οὗτος πρὸς  
τὸν ποταμὸν τὸν πλησίον παραρρέοντα, ᾧ  
Κῦρος ὄνομα, ἐλθὼν σὺν σπουδῇ, ἐπικύψας, ἀμ-  
φοτέραις ταῖς χερσὶν ἀρυσάμενος τοῦ ὕδατος,  
φησὶν,

## XXVI.

## ARTAXERXES AND THE COUNTRYMAN (3).

Βασιλεῦ Ἀρταξέρξης, δι' αἰῶνος βασιλεύοις·  
νῦν μὲν οὖν σε, ὅπως ἔχω, τιμῶ, ὥς ἂν μὴ ἀγέ-  
ραστος τὸ κατ' ἐμὲ παρέλθης. Τιμῶ δέ σε Κύρου  
ποταμοῦ ὕδατι. Ὅταν δὲ ἐπὶ τὸν σταθμὸν τὸν  
σὸν παραγένῃ, οὔκοθεν, ὥς ἐνι μάλιστα, οὕτω  
τιμήσω σε· καὶ δὴ οὐδὲν ἐλάττων γενοίμην ἅν-  
τινος τῶν ἄλλων τῶν ἤδη σε δεξιωσαμένων τοῖς  
δώροις.

## XXVII.

## ARTAXERXES AND THE COUNTRYMAN (4).

Ἐπὶ τούτοις Ἀρταξέρξης ἦσθη, καί, Δέχομαι  
ἡδέως, φησὶν, ἄνθρωπε, τὸ δῶρον, καὶ τιμῶ γε  
αὐτὸ τῶν πάνυ πολυτελῶν, καὶ ἰσοτίμον ἐκείνοις  
λέγω, πρῶτον μὲν, ὅτι ὕδωρ ἐστὶ τὸ πάντων ἀρι-  
στον· δεύτερον δέ, ὅτι Κύρου ὄνομα ἐν ἑαυτῷ φέρει.

Καὶ σὺ δέ μοι καταλύοντι ἐν τῷ σταθμῷ πάντως ἐπιφάνηθι. Ταῦτα εἰπὼν προσέταξε τοῖς εὐνούχοις λαβεῖν τὸ ἐξ αὐτοῦ δῶρον. Οἱ δὲ τὴν ταχίστην προσδραμόντες εἰς χρυσὴν φιάλην ἐδέξαντο ἐκ τῶν χειρῶν αὐτοῦ τὸ ὕδωρ.

## XXVIII.

## ARTAXERXES AND THE COUNTRYMAN (5).

Ἐλθὼν δὲ ἔνθα κατέλυνεν ὁ βασιλεὺς ἔπεμψε τῷ ἀνδρὶ τῷ Πέρσῃ στολὴν Περσικὴν καὶ φιάλην χρυσὴν καὶ χιλίους δαρεικοὺς καὶ ἐκέλευσε τὸν κομίζοντα αὐτὰ εἰπεῖν τῷ λαβόντι. Κελεύει σε βασιλεὺς ἐκ μὲν τούτου τοῦ χρυσίου εὐφραίνειν τὴν σεαυτοῦ ψυχὴν, ἐπεὶ καὶ σὺ τὴν ἐκείνου εὐφρανᾶς, μὴ αὐτὸν ἀγέραςτον, μηδὲ ἄτιμον ἐάσας, ἀλλ' ὥς ἡδὴ ἐχώρει, ταύτῃ τιμήσας. βούλεται δέ σε καὶ τῇ φιάλῃ ταύτῃ ἀρυόμενον πίνειν ἐξ ἐκείνου τοῦ ὕδατος.

## XXIX.

## THE FROGS.

Βάτραχοι δύο ἐν λίμνῃ ἐνέμοντο· θέρους δὲ ξηρανθείσης τῆς λίμνης, ἐκείνην καταλιπόντες, ἐπεζήτουν ἑτέραν. Καὶ δὴ βαθεῖ περιέτϋχον φρέατι, ὅπερ ἰδὼν ἄτερος θάτέρῳ φησί, 'συγκατέλθωμεν, ὦ οὗτος, εἰς τόδε τὸ φρέαρ.' Ὁ δὲ ὑπολαβὼν εἶπεν, 'ἂν οὖν καὶ τὸ ἐνθάδε ὕδωρ ξηρανθῇ, πῶς ἀναβησόμεθα ;'



## XXX.

## CYRUS ARRANGES THE BATTLE.

Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμούς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδιῷ περὶ μέσας νύκτας· (ἐδόκει γάρ, εἰς τὴν ἐπιούσαν ἔω ἤξειν βασιλέα σὺν τῷ στρατεύματι μαχούμενον·) καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγείσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταττε.

## XXXI.

## PROMISES OF CYRUS.

Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινές, ἀξιοῦντες εἰδέναι, τί σφισιν ἔσται, ἐὰν κρατήσωσι. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε.

## XXXII.

## THE ASS IN THE LION'S SKIN.

Ὅνος δορὰν λέοντος ἐπενδϋθείς λέων ἐνομίζετο πᾶσι, καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ ἄνεμος βιαιότερον πνεύσας ἐγύμνου

αὐτὸν τοῦ προκαλύμματος, τότε πάντες ἐπιδρα-  
μόντες ξύλοις καὶ ῥοπάλοις αὐτὸν ἔπαιον.

## XXXIII.

## THE ARGONAUTS (1).

Φρίξον τὸν Ἀθάμαντος μυθολογοῦσι διὰ τὰς  
ἀπὸ τῆς μητρυιᾶς ἐπιβουλὰς ἀναλαβόντα τὴν  
ἀδελφὴν Ἑλλην φυγεῖν ἐκ τῆς Ἑλλάδος. Περαι-  
ουμένων δὲ αὐτῶν, κατὰ τινα θεῶν πρόνοιαν, ἐκ  
τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλ-  
λου, τὴν μὲν παρθένον ἀποπείσειν εἰς τὴν θάλασ-  
σαν, ἣν ἀπ' ἐκείνης Ἑλλήσποντον ὀνομασθῆναι.  
Τὸν δὲ Φρίξον εἰς τὸν Πόντον πορευθέντα κα-  
ταχθῆναι μὲν πρὸς τὴν Κολχίδα, θύσαντα δὲ τὸν  
κριὸν ἀναθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερόν.

## XXXIV.

## THE ARGONAUTS (2).

Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος  
Αἰήτη χρησμὸν ἐκπέσειν, ὅτι τότε καταστρέψει τὸν  
βίον, ὅταν ξένοι καταπλεύσαντες τὸ χρυσομάλλον  
δέρας ἀπενέγκωσι. Διὰ δὴ ταύτας τὰς αἰτίας καὶ  
διὰ τὴν ἰδίαν ὠμότητα καταδείξαι θύειν τοὺς  
ξένους, ἵνα, διαδοθείσης τῆς φήμης εἰς ἅπαντα  
τόπον περὶ τῆς Κόλχων ἀγριότητος, μηδεὶς τῶν  
ξένων ἐπιβῆναι τολμήσῃ τῆς χώρας.

## XXXV.

## THE ARGONAUTS (3).

Τὸ δὲ χρυσόμαλλον δέρας ἐν Κόλχοις ἦν, ἐν Ἄρεος ἄλσει κρεμάμενον ἐκ δρυός, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος ἀϋπνου. Ἐπὶ τοῦτο πεμπόμενος Ἰάσων Ἄργον παρεκάλεσε τὸν Φρίξου· κακείνος, Ἀθηνᾶς ὑποθεμένης, πεντηκόντορον ναῦν κατεσκεύασε, τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευάσαντος Ἀργώ· ὥς δὲ ἡ ναὺς κατεσκευάσθη, χρωμένῳ ὁ θεὸς πλεῖν ἐπέτρεψε συναθροίσαντι τοὺς ἀρίστους τῆς Ἑλλάδος.

## XXXVI.

## THE ARGONAUTS (4).

Οὗτοι, ναυαρχοῦντος Ἰάσονος, ἀναχθέντες καταντῶσιν εἰς τὴν τῆς Θράκης Σαλμυδησσόν, ἔνθα ᾧκει Φινεὺς μάντις τὰς ὄψεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγήνορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος υἱόν· καὶ πηρωθῆναί φασιν αὐτόν, οἱ μὲν ὑπὸ θεῶν, ὅτι προύλεγε τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δέ, ὑπὸ Βορέου καὶ τῶν Ἀργοναυτῶν, ὅτι πεισθεὶς μητρυιᾷ τοὺς ἰδίους ἐτύφλωσε παῖδας.

## XXXVII.

## THE ARGONAUTS (5).

Βουλομένοις δὲ τοῖς Ἀργοναύταις τὰ περὶ τοῦ πλοῦ μαθεῖν ὑποθήσεται τὸν πλοῦν ἔφη, ἂν τῶν

Ἄρπυιῶν αὐτὸν ἀπαλλάξωσιν. Πτερωταὶ δὲ ἦσαν αὐταί, καὶ ἐπειδὴ τῷ Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καταπτάμεναι, τὰ μὲν πλείονα ἀνήρπαζον, ὀλίγα δὲ ὅσα ὁσμῆς ἀνάπλεα κατέλειπον, ὥστε μὴ δύνασθαι προσενέγκασθαι.

## XXXVIII.

## THE ARGONAUTS (6).

Ἀπαλλαγεῖς δὲ τῶν Ἄρπυιῶν Φινεὺς ἐμήνυσσε τὸν πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπέθετο πετρῶν τῶν κατὰ τὴν τοῦ Πόντου εἴσυδον. Οἱ δὲ Ἀργοναῦται παραπλεύσαντες Θερμώδοντα καὶ Καύκασον ἐπὶ Φᾶσιν ποταμὸν ἤλθον. Οὗτος τῆς Κολχικῆς ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νεώς, ἦκε πρὸς Αἰήτην Ἰάσων καὶ παρεκάλει δοῦναι τὸ δέρας αὐτῷ.

## XXXIX.

## THE ARGONAUTS (7).

Τοῦτο δώσειν ὑπέσχετο, εἰὰν τοὺς χαλκόποδας ταύρους μόνος καταζεύξῃ. ἦσαν δὲ ἄγριοι παρ' αὐτᾶ οὗτοι οἱ ταῦροι δύο, μεγέθει διαφέροντες, δῶρον Ἡφαίστου, οἱ χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομάτων ἐφύσων. Τούτους αὐτῷ ζεύξαντι ἐπετάσσετο σπείρειν δράκοντος ὀδόντας· εἶχε γάρ, λαβὼν παρ' Ἀθηνᾶς, τοὺς ἡμίσεις ὧν Κάδμος ἔσπειρεν ἐν Θήβαις.

## XL.

## THE ARGONAUTS (8).

Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναίτο  
 τοὺς ταύρους καταζευξαι, Μήδεια αὐτοῦ ἔρωτα  
 ἴσχει· ἦν δὲ αὕτη θυγάτηρ Αἰήτου, φαρμακίς.  
 Δεδοικυῖα δέ, μὴ πρὸς τῶν ταύρων διαφθαρῇ, κρύφα  
 τοῦ πατρὸς συνεργήσκειν αὐτῇ πρὸς τὴν κατὰ ζευξιν  
 τῶν ταύρων ἐπηγγείλατο καὶ τὸ δέρας ἐγχειριεῖν,  
 εἰ μὴ ὁμόσῃ αὐτὴν ἔξειν γυναῖκα, καὶ εἰς Ἑλλάδα  
 σύμπλουν ἀγάγεται.

## XLI.

## THE ARGONAUTS (9).

Ὅμοσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ᾧ  
 καταζευγνύναι μέλλοντα τοὺς ταύρους ἐκέλευσε  
 χρῆσαι τὴν τε ἀσπίδα καὶ τὸ δόρυ καὶ τὸ σῶμα·  
 τούτῳ γὰρ χρισθέντα, ἔφη, πρὸς μίαν ἡμέραν μήτε  
 ὑπὸ πυρὸς ἀδικηθήσεσθαι μήτε ὑπὸ σιδήρου.  
 Ἐδήλωσε δὲ αὐτῷ, σπειρομένων τῶν ὁδόντων, ἐκ  
 γῆς ἄνδρας μέλλειν ἀναδύεσθαι ἐπ' αὐτὸν καθω-  
 πλισμένους, οὓς ἐπειδὰν ἀθρόους θεάσῃται, ἐκέ-  
 λευσε βάλλειν εἰς μέσον λίθους ἀποθεν· ὅταν δὲ  
 ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν  
 αὐτούς.

## XLII.

## THE ARGONAUTS (10).

Ἰάσων δὲ τοῦτο ἀκούσας καὶ χρισάμενος τῷ  
 φαρμάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῷ ἄλσος  
 ἐμάστευσε τοὺς ταύρους, καὶ σὺν πολλῷ πυρὶ  
 ὀρμήσαντας αὐτοὺς κατέζευξε. Σπείροντος δὲ αὐ-  
 τοῦ τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς ἄνδρες  
 ἑνοπλοι· ὁ δέ, ὅπου πλείονας ἐώρα, βάλλων ἐξ  
 ἀφανοῦς λίθους πρὸς αὐτούς, μαχομένους πρὸς  
 ἀλλήλους προσιὼν ἀνῆρει.

## XLIII.

## THE ARGONAUTS (11).

Κατεζευγμένων δὲ τῶν ταύρων, οὐκ ἐδίδου τὸ  
 δέρας Αἰήτης· ἐβούλετο δὲ τήν τε Ἀργῶ κατα-  
 φλέξαι καὶ κτεῖναι τοὺς ἐμπλέοντας. Φθάσασα δὲ  
 Μήδεια τὸν Ἰάσονα νυκτὸς ἐπὶ τὸ δέρας ἤγαγε,  
 καὶ τὸν φυλάσσοντα δράκοντα κατακοιμίσασα  
 τοῖς φαρμάκοις, μετὰ Ἰάσονος, ἔχουσα τὸ δέρας,  
 ἐπὶ τὴν Ἀργῶ παρεγένετο. Συνείπετο δὲ αὐτῇ καὶ  
 ὁ ἀδελφὸς Ἀψυρτος. Οἱ δὲ νυκτὸς μετὰ τούτων  
 ἀνήχθησαν.

## XLIV.

## CYRUS BEFORE THE BATTLE (1).

Παρεκελεύοντο δ' αὐτῷ (Κύρῳ) πάντες, ὅσοι περ  
 διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὅπισθεν ἑαυτῶν

τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὤδὲ πως ἤρετο Κῦρον· ‘Οἶει γάρ σοι, ὦ Κῦρε, μαχεῖσθαι τὸν ἀδελφόν;’ ‘Νὴ Δί,’ ἔφη ὁ Κῦρος, ‘εἵπέρ γε Δαρείου καὶ Παρυσάτιδός ἐστι παῖς, καὶ ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.’

## XLV.

## CYRUS BEFORE THE BATTLE (2).

Ἐνταῦθα Κῦρος, Σιλανὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι, τῇ ἐνδεκάτῃ ἀπ’ ἐκείνης τῆς ἡμέρας πρότερον θύόμενος, εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν· Κῦρος δ’ εἶπεν, ‘Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ’ ἀληθεύσης, ὑπισχνούμαι σοι δέκα τάλαντα.’ Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρήλθον αἱ δέκα ἡμέραι.

## XLVI.

## CYRUS JUST BEFORE THE COMMENCEMENT OF THE BATTLE.

Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντήσαι, ἤρετο, εἴ τι παραγγέλλοι· ὁ δ’ ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια [καλά]. Ταῦτα δὲ λέγων, θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἷη. Ὁ δὲ

[Ξενοφῶν] εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. Καὶ ὃς ἐθαύμασε, τίς παραγγέλλει, καὶ ἤρετο, ὅ τι καὶ εἴη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο, ὅτι ΖΕΥΣ ΣΩΤΗΡ καὶ ΝΙΚΗ.

## XLVII.

## CYRUS FIGHTS HIS BROTHER.

Ἐνθα δὴ Κῦρος δείσας, μὴ ὀπισθεν γενόμενος κατακόψη τὸ Ἑλληνικόν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην, τὸν ἄρχοντα αὐτῶν. Σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, 'Τὸν ἄνδρα ὁρῶ,' ἴετο ἐπ' αὐτόν· καὶ παίει κατὰ τὸ στέρνον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρός· καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

## XLVIII.

## CYRUS IS SLAIN.

Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρων, ὅπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον, Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτὸς τε ἀπέθανε, καὶ ὁκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ.



## XLIX.

## FAITHFUL ARTAPATES.

Ἄρταπάτης δὲ ὁ πιστότατος αὐτῷ τῶν σκηπ-  
τούχων θεράπων λέγεται, ἐπειδὴ εἶδε πεπτωκότα  
Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν  
αὐτῷ. Καὶ οἱ μὲν βασιλέα φασὶ κελεύσαί τινα  
ἐπισφάξαι αὐτὸν Κύρῳ· οἱ δέ, ἐαυτὸν ἐπισφάξα-  
σθαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν·  
καὶ στρεπτόν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα,  
ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ὑπὸ  
Κύρου δι' εὐνοίαν τε καὶ πιστότητα.

## L.

## PHAETHON (1).

Πολλοὶ τῶν ποιητῶν φασὶ Φαέθοντα τὸν Ἥλιον  
μὲν υἱόν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πείσαι τὸν  
πατέρα, μίαν ἡμέραν παραχωρῆσαι τοῦ τεθρίππου.  
Συγχωρηθέντος δὲ αὐτῷ τούτου, τὸν μὲν Φαέθοντα  
ἐλαύνοντα τὸ τέθριππον μὴ δύνασθαι κρατεῖν τῶν  
ἡνιῶν, τοὺς δὲ ἵππους καταφρονήσαντας τοῦ παιδὸς  
ἐξενεχθῆναι τοῦ συνήθους δρόμου· καὶ τὸ μὲν  
πρῶτον κατὰ τὸν οὐρανὸν πλανωμένους ἐκπυρῶσαι  
τοῦτον, καὶ ποιῆσαι τὸν νῦν γαλαξίαν καλούμενον  
κύκλον· μετὰ δὲ ταῦτα πολλὴν τῆς οἰκουμένης  
κατακαίειν χώραν.

## LI.

## PHAETHON (2).

Διὸ καὶ τὸν Δία ἀγανακτήσαντα ἐπὶ τοῖς γεγενημένοις κεραυνῶσαι μὲν τὸν Φαέθοντα, ἀποκαταστήσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τοῦ δὲ Φαέθοντος πεσόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν Πάδου καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν Ἑριδανοῦ προσαγορευομένου, θρηνῆσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευτήν, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχηματισθῆναι τὴν φύσιν, γενομένας αἰγείρους. Ταύτας δὲ κατ' ἐνιαυτὸν κατὰ τὴν αὐτὴν ὥραν δάκρυον ἀφίεναι, καὶ τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἤλεκτρον.

## LII.

## PROMETHEUS.

Προμηθεύς, Ἰαπετοῦ καὶ Ἀσίας υἱός, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῖρ λάθρα Διός, ἐν νάρθηκι κρύψας. Ὡς δὲ ᾔσθετο Ζεὺς, ἐπέταξεν Ἡφαίστῳ τῷ Καυκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλῶσαι. Τοῦτο δὲ Σκυθικὸν ὄρος ἐστίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετέλεσε. Καθ' ἐκάστην δὲ ἡμέραν αἰτὸς ἐφιπτάμενος τὸ ἦπαρ αὐτοῦ ἐνέμετο, αὐξάνομενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἑρακλῆς αὐτὸν ἔλυσεν.

## LIII.

## THE HORSE AND THE ASS.

\**Ἀνθρωπὸς τις εἶχεν ἵππον καὶ ὄνον. Ὁ δεινόντων δέ, ἐν τῇ ὁδῷ εἶπεν ὁ ὄνος τῷ ἵππῳ· ἄρον ἐκ τοῦ ἐμοῦ βάρους, εἰ θέλεις εἶναί με σῶν. Ὁ δὲ οὐκ ἐπέισθη· ὁ δὲ ὄνος πεσὼν ἐκ τοῦ κόπου ἐτελεύτησε. Τοῦ δὲ δεσπότου πάντα ἐπιθέντος αὐτῷ καὶ αὐτὴν τὴν τοῦ ὄνου δοράν, θρηνῶν ὁ ἵππος ἐβόα· οἴμοι τῷ παναθλίῳ, τί μοι συνέβη; μὴ θελήσας γὰρ μικρὸν βάρος λαβεῖν, ἰδοὺ ἅπαντα βαστάζω, καὶ τὸ δέρμα.*

## LIV.

## THE ANT AND THE DOVE.

*Μύρμηξ διψήσας, κατελθὼν εἰς πηγὴν, παρασυρεῖς ὑπὸ τοῦ ῥεύματος ἀπεπνίγετο. Περιστερὰ δὲ τοῦτο θεασαμένη κλῶνα δένδρου περιελούσα εἰς τὴν πηγὴν ἔρριπεν, ἐφ' οὗ καὶ καθίσας ὁ μύρμηξ διεσώθη. Ἰξευτὴς δέ τις μετὰ τοῦτο τοὺς καλάμους συνθεὶς ἐπὶ τὸ τὴν περιστερὰν συλλαβεῖν ᾔει. Τοῦτο δὲ ὁ μύρμηξ ἑωρακὼς τὸν τοῦ ἰξευτοῦ πόδα ἔδακεν. Ὁ δὲ ἀλγήσας τοὺς τε καλάμους ἔρριψε καὶ τὴν περιστερὰν αὐτίκα φυγεῖν ἐποίησεν.*

## LV.

## THE NIGHTINGALE AND THE HAWK.

*Ἀηδὼν ἐπὶ τινος ὑψηλῆς δρυὸς καθημένη κατὰ τὸ σύννηθες ᾗδεν· ἰέραξ δὲ αὐτὴν θεασάμενος, ὥς*

ἡπόρει τροφῆς ἐπιπτάμενος συνέλαβεν· ἡ δὲ μέλ-  
λουσα ἀναιρεῖσθαι ἐδεῖτο μεθεῖναι αὐτήν, λέγουσα,  
ὥς οὐχ ἱκανή ἐστὶν ἱέρακος γαστέρα αὐτῇ πληρῶ-  
σαι· δεῖν δὲ αὐτόν, εἰ τροφῆς ἀπορεῖ, ἐπὶ τὰ  
μείζονα τῶν ὀρνέων τρέπεσθαι. Καὶ ὃς εἶπεν·  
ἀλλ' ἔγωγε ἀπόπληκτος ἂν εἶην, εἰ τὴν ἐν χερσὶν  
ἐτοιμὴν βορὰν ἀφείς τὰ μηδέπω φαινόμενα διώ-  
κοιμι.

## LVI.

ARTAXERXES SUMMONS THE GREEKS TO SUR-  
RENDER THEIR ARMS.

Καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἔρ-  
χονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες,  
οἱ μὲν ἄλλοι βάρβαροι· ἦν δ' αὐτῶν Φαλῖνος εἰς  
Ἑλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ  
ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων  
εἶναι τῶν ἀμφὶ τὰς τάξεις τε καὶ ὀπλομαχίαν.  
Οὗτοι δέ, προσελθόντες τε καὶ καλέσαντες τοὺς  
τῶν Ἑλλήνων ἄρχοντας, λέγουσιν ὅτι βασιλεὺς  
κελεύει τοὺς Ἑλληνας, ἐπεὶ νικῶν τυγχάνει καὶ  
Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα ἰόντας ἐπὶ  
τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται  
ἀγαθόν.

## LVII.

THE ANSWER OF CLEARCHUS.

Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ  
Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος  
τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἶη τὰ ὅπλα

παραδιδόναι· Ἄλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. Ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος.

## LVIII.

## THE ANSWER OF CLEANOR AND PROXENUS.

Ἐνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκάς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγώ, ἔφη, ὦ Φαλῖνε, θαυμάζω πότερα ὥς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὥς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὥς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις ἐὰν αὐτῷ ταῦτα χαρίσωνται. Πρὸς ταῦτα Φαλῖνος εἶπε, Βασιλεὺς νικᾷν ἡγείται ἐπεὶ Κῦρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβάτων· καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον, οὐδ' εἰ παρέχοι ὑμῖν, δύναισθ' ἂν ἀποκτεῖναι.

## LIX.

## THE ANSWER OF THEOPOMPUS.

Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν· ὦ Φαλῖνε, νῦν, ὥς σὺ ὀρᾷς, ἡμῖν οὐδὲν ἄλλο ἔστιν

ἀγαθὸν εἰ μὴ ὄπλα καὶ ἀρετή· ὄπλα μὲν οὖν ἔχοντες οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα καὶ τῶν σωματίων στερηθῆναι. Μὴ οὖν οἶον τὰ μόνα ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα.

## LX.

## THE REPLY OF PHALINUS TO THEOPOMPUS.

Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει ἂν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως. Ἄλλους δέ τινας ἔφασαν λέγειν ὑπομαλακισμένους ὥς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ γ' ἂν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαι τ' ἂν αὐτῷ.

## LXI.

## CLEARCHUS RETURNS AND PHALINUS ADDRESSES HIM.

Ἐν τούτῳ καὶ Κλέαρχος ἦκε καὶ ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπέ τί λέγεις. Ὁ δ' εἶπεν· Ἐγώ σε, ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι

πάντες [οὔτοι·] σύ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς, τοσοῦτοι ὄντες ὅσους σὺ ὀράς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι, τί χρὴ ποιεῖν περὶ ὧν λέγεις.

## LXII.

## CLEARCHUS CONTINUES HIS SPEECH.

Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν ὃ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ ὄπλα παραδοῦναι συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. Οἶσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἅ ἅν συμβουλεύσης. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα συμβουλεύσαι μὴ παραδοῦναι τὰ ὄπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν [ᾧδε·]

## LXIII.

## PHALINUS TO CLEARCHUS AND CLEARCHUS TO PHALINUS.

Ἐγώ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναί τὰ ὄπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἄκοντος βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπη δυνατόν. Κλέαρχος δὲ πρὸς

ταῦτα εἶπεν· Ἄλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὄπλα ἢ παραδόντες ἄλλω· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὰ ὄπλα, ἢ ἄλλω παραδόντες.

## LXIV.

PHALINUS AND CLEARCHUS CONTINUE CONFERRING.

Ὁ δὲ Φαλῖνος εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν ἐκέλευσεν εἰπεῖν βασιλεὺς ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιούσι πόλεμος. Εἴπατε οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαί εἰσιν, ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοίνυν καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλῖνος. Ἀπεκρίνατο ὁ Κλέαρχος· Ἦν μὲν μένωμεν σπονδαί· ἀπιούσι δὲ καὶ προῖοῦσι πόλεμος. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιούσι δὲ ἢ προῖοῦσι πόλεμος. Ὅ τι δὲ ποιήσοι οὐ διεσήμηνε.





# NOTES.

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*\*\* For the sake of those who happen to use it, reference is frequently made in the following notes to the Author's 'Short and Easy Greek Book' (S. & E. G. B.). But any other Greek Grammar can of course be consulted with equal advantage.*

## I.

### THE GNAT AND THE OX.

THIS fable is one of those usually found in what is called 'Æsop's Fables.' Æsop is said to have been an ancient Greek writer, whose name is attached to the most popular collection of fables. His history is very uncertain, and some critics have even denied his existence. Herodotus, however, tells us that he lived in the latter half of the sixth century (550–600 B.C.), and that he was a slave at Samos. Fables bearing his name were popular at Athens, and are frequently noticed by Aristophanes, who calls them *λόγοι*. They are also called *αἶνοι ἄμυθοι*. The fables, however, which bear his name need not necessarily be supposed to be his.

*βοός*, gen. from *βοῦς*. Look this word out carefully, it is an irregular substantive. *Bos* is also irregular in Latin.

*καθεζομένη*, pres. part. from *καθέζομαι*, fut. *καθεδοῦμαι*. *ἤυλει*, imperf. indic. from *αὐλέω*, which is really 'I play on a flute,' from *αὐλός*, 'a flute,' or 'any wind instrument.' Here, of course, it refers to the noise that a gnat makes—say 'kept buzzing.' *αυ* is one of

the three diphthongs which take the augment. (S. & E. G. B. p. 64.)

εἶπε, from εἶπον, an irr. 2nd aor.—assigned to φημί.

εἰ βαρῶ, 'If I weigh down.'

εἶφη. Notice the two words used here for 'he said,' εἶπε and εἶφη. εἶφη also comes from φημί. This word will bear a careful looking out.

ἦλθες, 2 aor. from ἔρχομαι.

ἔγνω, 2 aor. of γινώσκω.

οὔτε . . . οὔτε answers to nec . . . nec in Latin.

μείνῃς, pres. subj. from μένω, following εἰάν, which requires a *subjunctive*.

μελήσει, an impersonal verb, 'will it be a care to me?' or 'shall I care?'

## II.

### THE FOX AND THE BUNCH OF GRAPES.

ἰδοῦσα, nom. sing. fem. 2 aor. part. from εἶδω, which, however, is obsolete in the pres., the present being supplied by ὁράω.

βότρυας, 'some clusters of grapes.'

κρεμαμένους, from κρέμαμαι, which is a shortened passive present of κρεμάννυμι.

ἐπειρᾶτο—contracted from what? what does it come from?

καταφαγεῖν, 2 aor. infin. from κατεσθίω. Look out both κατεσθίω and ἐσθίω.

τούτους, from οὗτος. (S. & E. G. B. p. 33.)

καμουσα, nom. fem. 2 aor. part. from κάμνω, fut. καμύμαι—πολλὰ καμουσα, 'having been much wearied.'

δυνηθεῖσα, nom. sing. fem. 1 aor. part. from δύναμαι, 1 aor. pass. ἠδυνήθην and ἐδυνήθην. Notice the use of temporal and syllabic augments. So from μελλω we have ἔμελλον and ἤμελλον, and from βούλομαι, ἐβουλόμην and ἠβουλόμην.

παραμυθουμένη. Look out παραμῦθόμαι, 'appeasing her grief,' &c.

ὄμφακες, from ὄμφαξ.

ἔτι, κ.τ.λ. 'they are still unripe grapes,' i.e. 'they are not yet ripe.'

### III.

#### THE KID AND THE WOLF.

ἔστώς, by syncope for ἔστηκώς, perf. part. of ἵστημι.

Syncope is the cutting out of one or more letters in a word; as, πατρός for πατέρος, or as here, ἔστώς for ἔστηκώς. (S. & E. G. B. p. 5.)

τινός. τις without the accent is the indefinite pronoun, and may frequently be rendered by our 'a' or 'an.' (S. & E. G. B. p. 7.)

εἶδεν, 2 aor. indic. from εἶδω; see note on ἰδοῦσα, in last lesson.

παρίοντα, acc. sing. pres. part. from πάρεμι, 'to go by;' not πάρεμι, 'to be by,' which would make παρόντα.

ἔλοιδόρει, contr. for ἔλοιδόρεε.

ἕφη. See note on this word in Lesson I.

ὦ οὗτος (Latin *heus*), 'you there!' 'holla you!' Perhaps it means here 'ah! my good fellow!'

οὐ σύ, κ.τ.λ.—the meaning of this is, 'you would not revile me with impunity if you were not in a safe place; therefore it is the place that reviles me, not you.' After ὁ τόπος understand λοιδορεῖ.

### IV.

#### THE RIVER MASCAS.

This river—the Mascas—is a small river of Mesopotamia, a tributary of the Euphrates, and is men-

tioned by Xenophon in the First Book of the Anabasis (as here) when he is describing the expedition of Cyrus against his brother Artaxerxes.

πορευόμενοι—understand αὐτοί.

διὰ takes after it both the acc. and the gen.; here it has the gen.

ἀφικνούνται, contracted for ἀφικνέονται.

πλεθριαῖον, 'of the dimensions of a plethrum.' τὸ εὖρος, either acc. of measure of space, or it may be taken absolutely, 'in breadth.' A plethrum was equal to 101 English feet.

πόλις ἐρήμη, 'a deserted city.'

μεγάλη. Look out μέγας in lexicon or grammar, and see how it is declined in sing. and plur. (S. & E. G. B. p. 23.)

ὄνομα δὲ αὐτῇ, 'the name to it,' or 'its name.' Supp. ἦν. περιέῤῥετο, 3 per. sing. imperf. pass. from περιέῤῥω, 'was encompassed.' Take notice that dissyllables in εω only contract εε and έει.

Μασκά. Observe the peculiar genitive of Μάσкас.

κύκλω, used adverbially, 'all round.'

ἔμειναν—what tense?

ἡμέρας τρεῖς, acc. of *duration of time*, as in Latin.

## V.

### DESERT MARCHES.

σταθμούς—σταθμός was a day's journey or march—about five parasangs. A parasang was about  $3\frac{3}{4}$  English miles, so that a day's march was between 18 and 19 miles. L. and S. say about 15 miles,

taking the parasang to be 3 English miles. σταθμούς, why accusative?

ἐν δεξιᾷ, 'on the right hand.'

ἀφικνεῖται. See last lesson.

ἐπὶ Πύλας—πύλη is really 'a gate;' then it means an entrance into a country through a mountain pass. But here, as the word has a capital Π, it means 'Pylæ,' i.e. the *gates* or *pass* leading from Babylonia into Mesopotamia.

ἀπώλετο, 2 aor. mid. from ἀπόλλυμι. Notice the augment ω. Observe also the singular verb with plural πολλά.

οὐδὲ ἄλλο δένδρον οὐδέν—ἄλλο has not here its usual meaning—'nor (was there) *besides* any tree,' or 'nor any tree either.'

ἅπαντα—ἅπας is a stronger expression than πᾶς; πᾶς meaning 'all,' ἅπας 'quite all.' It is derived from ἅμα (together), and πᾶς.

## VI.

### ALEXANDER (1).

This and the two following lessons are on the character of Alexander the Great—one of the greatest conquerors and commanders that ever lived. He was the son of Philip, king of Macedon, and was born B.C. 355. At 15 years of age he was left governor of Macedonia in his father's absence, and thus early showed his ability to govern by quelling a dangerous sedition. He then followed his father to battle and was the means of saving his life. At his father's death he was chosen commander of all the forces of the Greeks, and declared war against the Persians

under Darius and Xerxes. He successively made himself master of Asia Minor, Egypt, Media, Syria and Persia, and extended his conquests as far as the Hyphasis. He died at Babylon at the early age of 32. His dominions at his death were divided among his generals.

Begin this lesson with *πολιτεύειν*. *πολιτεύω* is sometimes used absolutely, and = 'to administer government;' here it seems to be used transitively, and = to 'administer' or to 'exercise;' *μεγάλην ἐξουσίαν*, 'great power.'

*ἀνδρός*, gen. after *ἐστι*, as in Latin with the verb *sum*, when it signifies 'part,' 'mark,' &c.

*κεκτημένου*, perf. part. from *κτάομαι*, 'I acquire;' *κέκτημαι* = 'I have acquired,' and so 'I possess;' say here 'possessed of.'

*φρένας*, acc. plur. from *φρήν*—say 'understanding.'

*ὧν*—(understand *πραγμάτων*), gen. after *ἐκυρίευσεν*.

*μνημονεύω* means either 'I call to mind,' i.e. to *my own mind*, or 'I call to the mind of others;' here 'I make mention of.'

*μέγας*, 'a great man.'

*νηφάλιος*, 'sober,' i.e. 'moderate;' *ἐν τοῖς πράγμασι*, 'in the management of affairs.'

*βακχευθεῖς*. This word is derived from *Βάκχος* (Latin *Bacchus*), and may well be translated by the word 'intoxicated.' Cf. Bible expression 'drunken, but not with wine.'

*ἧς*. Begin this last sentence with *ἧς*, which agrees with *ἐξουσίας*, and is the gen. case after *ἀπογευσάμενοι*. Construe, 'of which others having tasted a little have had no control over themselves.'

*μικρόν* is used adverbially.

## VII.

## ALEXANDER (2).

*ἔσθιε*, imperf. from *ἐσθίω*. This verb will bear very close attention. Notice especially fut. *ἔδομαι* and 2 aor. act. *ἔφαγον*. Note the force of the imperf. 'he was in the habit,' &c.

*ἀναδεδύκοι*, perf. optative act. from *ἀναδύομαι*.

*πρὸς ἐσπέραν*, 'towards,' &c.

*ἔπινε*—say 'was in the habit of drinking.' This verb also (*πίνω*) should be carefully looked at. Notice fut. *πίομαι*, 2 aor. *ἔπιον*, perf. *πέπωκα*, 1 aor. pass. *ἐπόθην*.

*θύσας*, 'when he had sacrificed.'

*ἐπαιδεύετο*, 'he was instructed,' 'learned.' Notice the derivation, *παῖς*, 'a child.'

*ἐμβατεύω*, 'to step in' or 'upon,' then 'to stand on,' as drivers of chariots would stand on their chariots; hence 'to drive.'

*ἡρίστευσεν*, from *ἀριστεύω*, takes a gen. after it—'he was as much the best of,' &c., i.e. 'he so far outstripped.'

*Περσίς* is 'a Persian woman.'

*τοσοῦτον*, declined like *οὗτος αὕτη τοῦτο*, i.e. *τοσοῦτος τοσαύτη τοσοῦτο*, 'so much' . . . *ὅσον*, 'as.'

*τῶν Περσῶν*. Before *τῶν Περσῶν* understand *ἡρίστευσε*.

## VIII.

## THE LION AND THE FROG.

*ποτέ*, 'at one time,' 'once.'

*ἀκούσας*. Notice *ἀκούω* taking a gen. case after it, which *audio* in Latin does not do.

*βοῶντος μέγα*, 'making a great noise,' 'croaking loudly.'



ἐπεστράφη, 2 aor. pass. from ἐπιστρέφω. The middle and passive 'to turn oneself round.'

μέγα τι ζῶον εἶναι, 'that it was,' &c.

προελθόντα—what does this come from? ἦλθον is one of the commonest of the irregular second aorists.

λίμνης, gen. governed by πρὸ in προελθόντα.

## IX.

## THE BOY BATHING.

λουσάμενος. Be careful about your tense, and notice that though λούω means 'I wash,' λούομαι means 'I wash myself,' or 'I bathe.'

ἐκινδύνευε πνιγῆναι, 'was in danger of being drowned.'

πνιγῆναι, 2 aor. infin. pass. from πνίγω, which means first 'to stifle,' 'to choke;' pass. 'to be stifled,' &c., and 'to be drowned.'

ιδών τινα. A note has already been given in previous lessons on each of these words. See Lesson II. and Lesson III.

βοήθησον, 1 aor. imper. act.

ἐμέμφετο. This, as well as ἐπεφώνει in previous line, has as the sign of the imperfect 'began to.' This verb takes a dative of person after it, as well as an accusative of the thing, 'reproached him with,' &c.

ἀλλὰ νῦν, κ.τ.λ. 'help me now at all events.'

σωθέντι, dat. sing. 1 aor. part. passive, from σώζω, 'reproach (me) having been saved,' i.e. 'when I have been,' &c.

## X.

## THE WILD ASS.

ὄνος ἄγριος—ἄγριος, from ἀγρός (Lat. *ager*), 'a field,' hence, 'living in the fields,' 'wild.' Cf. *agrestis*, from *ager*.

ἡμερος, i.e. 'tame,' 'domestic,' opposed to ἄγριος.  
ἐμακάριζεν, 'was congratulating.' This word means  
first 'to call or think happy,' 'to bless.'

ἐπὶ τῇ τε, κ.τ.λ. 'both upon,' &c. τε='both,' followed  
by καί 'and,' in next line.

τῇ ἀπολαύσει, dat. sing., contracted from ἀπολαύσει.

ὕστερον. This is the neuter of ὕστερος, used as an  
adverb of time, 'afterwards.' Answers to *postea* in  
Latin.

ἀχθοφοροῦντα. Attend to the derivation of this word.

ὀνηλάτην, from ὄσ, 'an ass,' and ἐλαύνω, 'to drive.'

ρόπαλος, really 'a club' or 'stick' thicker at one end  
than the other, from ῥέπω, 'to incline downwards.'

ἀλλ' ἔγωγε οὐκέτι, 'well! I at least no longer.' ἔγωγε  
= Latin *equidem*.

ὄράω—what is the 2nd aor.? and the fut. mid.?

ἄνευ, prep. governing gen.

μεγάλων. See μέγας, S. & E. G. B. p. 23.

τὴν εὐδαιμονίαν='your happiness,' 'the happiness I  
have noticed.'

## XI.

### ORPHEUS.

Orpheus, son of Œagrus and Calliope. Some, however,  
suppose him to have been the son of Apollo. He  
played upon the lyre with such a masterly hand  
that even the most rapid rivers ceased to flow,  
the savage beasts of the forest forgot their wildness,  
and the mountains moved to listen to his song.  
When his wife Eurydike died, he resolved to recover  
her or perish in the attempt. With his lyre in his  
hand he entered the Infernal Regions and persuaded

Pluto to send her back. The lesson we give will tell the end of the story.

Οἶαγρος, 'Œagrus.' The 'οἰ' in Greek will be turned into 'œ' in English.

ᾄδων, pres. part. from ἀεῖδω, contracted into ᾄδω, meaning here of course 'by his singing.'

ἐκίνει, 'used to move.'

ἀποθανούσης δὲ Εὐρυδίκης, gen. abs. ἀποθανούσης, gen. sing. fem. 2 aor. part. act. from ἀποθνήσκω, fut. ἀποθανοῦμαι, 2 aor. ἀπέθανον.

τῆς γυναικὸς, gen. put in apposition to Εὐρυδίκης.

δηχθείσης, 'having been bitten,' 1 aor. part. pass. from δάκνω.

εἰς ᾄδου, 'to Hades.' Hades was the god of hell among the Greeks, the same as Pluto among the Latins. The word, variously written ('Αἰδης, εω, Att. "Αιδης or "Αδης, ου), is derived from α, 'not,' and ἰδεῖν, 'to see,' because hell was supposed to be deprived of light. It is often used for hell itself (as here). Notice the full expression εἰς "Αδου (δόμους). Cf. Lat. 'Ventum erat ad Vestæ,' where 'templum' must be supplied. Cf. also the English expression 'to St. Paul's,' meaning St. Paul's Cathedral.

Πλούτων. Pluto, son of Kronos and Rhea, inherited his father's kingdom with his brothers Zeus and Poseidon. He received as his lot the kingdom of hell and whatever lies under the earth, and thus he became the god of the infernal regions. (See Cox's 'Manual of Mythology.')

ὁ δὲ ὑπέσχετο, 'he (i.e. Pluto) promised.' ὑπέσχετο, 3 per. sing. 2 aor. from ὑπισχνέμαι.

ποιήσειν, infin. mood after ὑπέσχετο.

ἀν μή. This ἄν is the conjunction=ἐάν, and not the

conditional particle. Construe, 'If Orpheus (as he was) going did not turn round.' The middle and passive of *ἐπιστρέφω* have this meaning, as in Lesson VIII.

*πρὶν παραγενέσθαι*, 'before that he arrived at.'

*αὐτοῦ* = *ἐαυτοῦ*, 'his own,' i.e. 'Orpheus' house.'

*ἐθεάσατο*, 'looked at.'

*γυναῖκα*, acc. sing. from *γυνή*.

## XII.

### MENON AND CLEARCHUS (1).

This and the four following lessons (as also Lessons IV.V.) are passages out of Xenophon's *Anabasis*, Book I., and are chosen as being moderately easy in construction. Menon and Clearchus were two of the chief generals of Cyrus in his expedition against his brother Artaxerxes.

Begin with *ἐνταῦθα δέ*, and then take *τῶν τε τοῦ Μένωνος στρατιωτῶν*.

After *καὶ τῶν τοῦ Κλεάρχου* understand another *στρατιωτῶν*. *ἀμφιλεξάντων* agrees with these and makes a gen. absolute.

*τι*—say 'about something.'

*κρίνας*, 1 aor. part. act. The 1 aor. has generally *σ* in it in some shape or form, as *ἔτυψ(σ)α*, *ἔπλεξ(κσ)α*, *ἔπεισα*, *ἔπαυσα*—why has this word no *σ* in it?

*τόν*—understand *στρατιώτην*, acc. case before the infin. mood *ἀδικεῖν*.

*ὁ δ' ἐλθών*, i.e. 'the soldier whom Clearchus had beaten.'

*ἐλθών*. Unless perfectly familiar with this word, make yourself master of it—2 aor. part. act. from *ἔρχομαι*, fut. *ἐλεύσομαι*, 2 aor. *ἤλυθον*, contracted into *ἦλθον*.

ἔλεγεν, 'told it,' more accurately, 'was telling it.'  
 ὠργίζοντο ἰσχυρῶς, 'were exceedingly enraged,' followed by the dative. ὠργίζοντο, from ὀργίζω—what is the 'ω'?

## XIII.

## MENON AND CLEARCHUS (2).

τῇ δ' αὐτῇ ἡμέρᾳ. Notice the *iota subscript*; it shows that it is the dative case: here dative of *time when*.  
 What case would it be in Latin? Observe ὁ αὐτὸς = 'the same.'

ἀφιππεύει, 'rides off or back.' Notice the derivation ἵππος.

σὺν ὀλίγοις τοῖς περὶ αὐτόν—understand οὖσι, dative pl. of participle of εἰμί.

ξύλα σχίζων τις, 'one . . . who was cutting wood.'

ἵησι, 'lets fly at him with,' &c. This very irregular verb ἵημι should be carefully noticed.

ἤμαρτεν, 'missed him,' 2 aor. from ἀμαρτάνω. This is the first meaning; then, 'to fail of one's purpose,' 'to go wrong,' 'to do wrong,' 'to sin,' used frequently in this sense in the New Testament. Observe ἤμαρτεν followed by genitive.

ἄλλος δέ—understand ἵησι. Supply the verb to πολλοί. κραυγῆς γενομένης, gen. absolute.

## XIV.

## MENON AND CLEARCHUS (3).

ἑαυτοῦ, 'his own.'

παραγγέλλει, 'gives the command.'

εἰς τὰ ὄπλα, a military phrase, 'To arms!'

ὀπλίτας—ὀπλίτης is a heavy-armed soldier, one who carried a pike and a large shield, &c., opposed to οἱ ψιλοὶ or γυμνήτες, 'light armed.'

αὐτοῦ, adv. 'there,' 'at the same place where they were.'

μεῖναι—what tense? what conjugation?

θέντας, 2 aor. part. from τίθημι.

ἐπὶ τοὺς Μένωνος—understand στρατιώτας.

ἐκπεπλήχθαι, perf. inf. pass. from ἐκπλήσσω, after the acc. case ἐκείους. ἐκπλήσσω means 'to strike out of,' 'drive away,' then 'to frighten out of one's senses,' 'to scare;' and then in passive, as here, 'to be panic-struck.'

τρέχειν, one of the very irregular verbs, fut. θρέξομαι, but more commonly δραμούμην, 2 aor. ἔδραμον.

## XV.

### MENON AND CLEARCHUS (4).

εἰς τὸ μέσον ἀμφοτέρων ἄγων, 'leading (his company) into the middle of (or between) both parties.' After ἄγων understand τὴν τάξιν.

ἔθετο τὰ ὅπλα, 'halted under arms,' 'drew up his men.'

ἔδεῖτο, a contract. verb—what is ἐδεῖτο contracted from?

αὐτοῦ ὀλίγον δεήσαντος καταλευσθῆναι. This cannot be rendered literally, but must be turned into 'when he had narrowly escaped being stoned.' Look out the words carefully, and notice the gen. absolute.

καταλευσθῆναι—what tense? and how do you know it?

ὅτι must go with πρῶς λέγοι.

ἐξίστασθαι, pres. infin. mid. from ἐξίστημι, infinitive mood after ἐκέλευε.

ἐν τούτῳ, 'upon this.'

ἐπῆει, imperf. indic. from ἔπειμι.

ἐπύθετο—look out *πυνθάνομαι*.

σὺν τοῖς παροῦσι τῶν πιστῶν, ‘with those of his faithful followers who were present.’

## XVI.

## MENON AND CLEARCHUS (5).

ἴστε, 2 per. plur. of the perf. mid. *οἶδα*. To go through this irregular tense see S. & E. G. B. p. 55, or any Greek grammar or lexicon.

εἰ γὰρ συνάψετε μάχην, ‘for if ye shall join battle.’

ἀλλήλοις, ‘with one another.’

ἐν τῇδε τῇ ἡμέρᾳ, ‘on this day.’

κατακεκόψεσθαι—look out *κατακόπτω*, and run through the principal tenses till you get the word. Notice force of tense, ‘shall be immediately despatched.’

καὶ ὑμᾶς—understand *κατακεκόψεσθαι*.

οὐ πολὺ, ‘not long.’ ὕστερον followed by gen. *ἐμοῦ*.

ἐγένετο ἐν ἑαυτῷ, ‘came to himself.’ Cf. Lat. ‘apud se esse,’ and English ‘to be oneself.’

κατὰ χώραν, ‘each on his own ground.’

ἔθεντο τὰ ὄπλα, ‘piled arms.’

τίθесθαι τὰ ὄπλα in military language has three meanings : (1) to pile arms (as in a camp), to take up a position ; (2) to get soldiers under arms, to draw up in position ; (3) to lay down one’s arms, surrender.

## XVII.

## FILIAL PIETY (1).

Begin of course with the proper names *Κλέοβις καὶ Βίτων*.

οἱ Ἀργεῖοι νεανίσκοι, nom. put in apposition to *Κλέοβις καὶ Βίτων*.

ἐμφανέστατοι, the regularly formed superlative of *ἐμ-*

*φανής*. Adjectives ending in *ης* take their neuter termination before adding *-τατος*. (S. & E. G. B. p. 26. 4.)

*ἐμφανής* really means 'manifest.' Here it had better be translated 'famous.'

*πᾶσι διὰ στόματος*. Cf. English expression, 'In everybody's mouth.'

*λέγουσι*, 'they say,' i.e. 'people say,' 'it is said.'

*μητρὸς οὐσης*, gen. abs.

*τῆς ὥρας*, gen. after *ἰερείας*. What does *οὐσης* come from?

*εἰς τὸν νεών*. *νεώς* is Attic for *ναός*, 'a temple.' Note the declension with *ω* in every case.

*ἡμιόνων*. Notice the derivation of this word: *ἡμῆ*, 'half,' and *ὄνος*, 'an ass,' 'half an ass,' 'a mule.'

*χρονισάντων ἡμιόνων*, gen. abs. 'the mules having been slow,' 'having lingered.'

*τῆς ὥρας ἐπειγούσης*, 'the time hurrying on,' 'the time being urgent.'

*τούτους*, acc. before infinitive *ἀγαγεῖν*, 'they say that they (i.e. her sons) drew,' &c., from *μητρὸς* down to *ἐπειγούσης* being a parenthetical sentence.

## XVIII.

## FILIAL PIETY (2).

*τὴν δὲ μητέρα*—understand *λέγουσι*.

*ὑπερησθεῖσαν*, 'being very much gratified,' acc. sing. 1 aor. part. pass. from *ὑπερήδομαι*. Look out the simple form *ἦδομαι*, fut. *ἥσθησομαι*, 1 aor. *ἦσθην*.

*κατεύξασθαι*, 1 aor. infin. mid. from *κατεύχομαι*.

*τῶν ἐν ἀνθρώποις*, 'of the things among men.'

*παρὰ τῆς θεοῦ*. Notice the *τῆς*—*θεὸς* is sometimes made *feminine* and = *θεά*.



τοὺς δὲ κατακοιμισθέντας—understand λέγουσι, ‘they say that they having fallen asleep.’

κατακοιμισθέντας, acc. plur. 1 aor. part. pass. from κατακοιμίζω. Should κατακοιμίζω be looked out by mistake it will be found a very different word.

οὐκέτι ἐγρηγορέναι, ‘were awakened (i.e. awoke) no more.’ ἐγρηγορέναι, infin. perf. mid. from ἐγείρω, fut. ἐγερῶ, perf. act. ἐγήγερκα, perf. mid. ἐγρήγορα.

τῆς θεοῦ, ‘the goddess.’ τῆς θεοῦ πορισάσης, gen. abs. ‘having bestowed (upon them).’

εὐσέβεια, really ‘reverence to the gods,’ ‘piety.’

ἀμοιβήν, in apposition to τὸν θάνατον.

## XIX.

## THE FAWN AND THE STAG.

πάτερ, voc. case. For rules for the vocative sing. see S. & E. G. B. p. 18.

πέφῡκας, ‘you are by nature,’ ‘you have been born;’ here simply ‘you are.’ Note that perf., plup. and 2 aor. act. of φύω, ‘I bring forth,’ are intransitive.

καί . . . καί, ‘both . . . and.’

μείζων, irregular comparative, from μέγας (S. & E. G. B. p. 27). For the comparative ταχύτερος see also S. & E. G. B. p. 26, under adjectives that end in *us*. There are also the comparatives θάσσων (irreg.) and ταχίων. κυνῶν, gen. after the comparative degree, as the ablative is used in Latin.

κέρατα. (S. & E. G. B. p. 16.)

πρὸς τούτοις, ‘in addition to this.’

ὑπερφυᾶ, from ὑπέρ, ‘above,’ ‘beyond,’ and φυή, ‘nature,’ and that from φύω, the verb used above.

τί δήποτ’ οὖν, ‘why, pray, then?’ τί δήποτε = *quidnam*.

κακεῖνος, from καὶ ἐκεῖνος, by the figure called *crasis*.

(S. & E. G. B. p. 5.)

ἀληθῆ μὲν ταῦτα φῆς. This cannot be translated quite literally—‘these things which you say are true.’

φῆς, 2 per. sing. pres. of the verb φημί. Look it out and carefully notice it.

ἀληθῆ—contracted from what?

ἓν, from εἰς μία ἓν, ‘one.’

κυνός, gen. sing. from κύων.

οὐκ οἶδ’ ὅπως, ‘I know not how’—οἶδ’ for οἶδα. The ‘ shows that a vowel is cut off. (S. & E. G. B. p. 5.)

## XX.

### ORONTES (1).

Orontes, one of the generals of Cyrus in his expedition against his brother Artaxerxes; a faithless man who had more than once revolted against Cyrus, and now again treacherously meditates leaving him and going over to Artaxerxes; but his intention having been discovered he is deservedly put to death.

Πέρσης ἀνὴρ, ‘a Persian.’

γένει τε προσήκων, ‘being both related by birth (or family) to the king.’

καὶ τὰ πολέμια, ‘and as to warlike matters,’ &c.

λεγόμενος ἐν, κ.τ.λ., ‘reckoned among.’

καὶ πρόσθεν, κ.τ.λ., ‘having also,’ &c.

καταλλαγείς, 2 aor. pass. part. from καταλλάσσω, ‘to change,’ then ‘to change from enmity to friendship,’ then ‘to reconcile,’ here of course used in passive sense.

εἰ αὐτῷ δοίη, ‘if Cyrus would give him.’

τοὺς προκατακαίοντας, ‘who were ravaging by fire all before them.’

κατακάνοι, 2 aor. optative act. from κατακαίνω.

ἔλοι. This verb comes from αἰρέω.

ἂν must be repeated before ἔλοι, κωλύσεις, and ποιή-  
ιεν.

κωλύσεις. This is the more unusual form of the 1 aor: optative active for κωλύσαι. See τύψαιμι (S. & E. G. B. p. 48): τύψαιμι, τύψαις or τύψειας, τύψαι or τύψει.

τοῦ καλεῖν, 'from burning,' after the verb of hindering.

διαγγεῖλαι (look out διαγγέλλω), infinitive mood after δύνασθαι, which is the infinitive mood after αὐτοῦς.

ταῦτα ἐδόκει ὠφέλιμα, 'these things seemed beneficial.'

Notice plural nominative case and singular verb.

'Neuter plurals often take a verb singular.'

μέρος—after μέρος understand τῶν στρατιωτῶν.

## XXI.

### ORONTES (2).

νομίσας, 'having supposed.' Notice your acc. case and infinitive mood.

After βασιλέα understand 'to the effect.'

ἥξοι, fut. optative, from ἤκω.

ἱππέας ὡς ἂν δύνηται πλείστους. This is an expression in Greek answering in Latin to 'quam (potest) plurimos.'

πλείστους, superlative of πολὺς, 'much,' plur. 'many.'

φράσαι, infin. (what tense?) after ἐκέλευεν.

ὑποδέχασθαι, 'to receive him.'

ὑπομνήματα, 'reminders,' derived from the perf. pass.

of ὑπομνήσκω, 'to put one in mind.'

ὥς ᾤετο, 'as he supposed.' ᾤετο, 3 per. sing. imperf. from οἶμαι.

## XXII.

## ORONTES (3).

ἀναγνούς, 2 aor. part. from ἀναγιγνώσκω, 'to know accurately,' then 'to distinguish, discern,' then 'to read,' as here.—Notice the cognate tenses γνῶθι, γνοίην, γνῶ, γνῶναι, γνούς.

αὐτὴν from οὗτος (S. & E. G. B. p. 33) refers here to ἐπιστολὴν in last lesson.

Περσῶν τοὺς ἀρίστους, κ.τ.λ. 'seven of the most noble,' &c.

ἀρίστος, used as the superlative of ἀγαθός.

θέσθαι, 2 aor. infin. mid. from τίθημι.

θέσθαι ὄπλα, 'to take their stand,' or 'stand to arms.'

## XXIII.

## ORONTES (4).

κελεύοντος Κύρου, gen absol., may be translated 'at the bidding of Cyrus.'

ἔλαβον τῆς ζώνης. The taking hold of the girdle of a man was a sign of his condemnation. Observe genitive τῆς ζώνης, 'by the girdle,' partitive genitive.

ἀναστάτες, from ἀνίστημι.

προσετάχθη, 1 aor. pass. from προστάσσω.

εἶδον, an irregular 2nd aor. to which ὁράω supplies the present.

οἵπερ, 'who indeed,' 'who.'

προσεκύνουν, 'were wont to prostrate themselves before him.'

καὶ τότε, 'even then,' i.e. when he was being led out to death.

καίπερ εἰδότες, 'though they knew.'

εἰδότες, perf. part. of οἶδα.

## XXIV.

## ARTAXERXES AND THE COUNTRYMAN (1).

νόμος ὅδε, κ.τ.λ. 'This Persian law is especially observed by them.' Observe phrase ἐν τοῖς μάλιστα = Latin *inprimis* = 'especially,' i.e. 'among those which are most observed.'

ἐλαύνη, used here for 'travelling;' the first meaning is 'to drive' (transitive), and then 'to ride' (without accus., so that the verb seems intransitive), this of course being a mode of travelling.

Πέρσαι. This nom. case has no verb. Translate 'all—each according to his ability.'

προσκομίζει. After this verb supply δώρα.

φασίν, 'they say,' answers to the Latin *ferunt*, or *aiunt*.

3 per. plur. from φημί.

ἄνδρα Πέρσην, acc. case before infin. ἐντυχεῖν.

ὃ ὄνομα, 'whose name.'

τῆς ἐπαύλεως τῆς αὐτοῦ, 'his own quarters.'

τῷ ἐπικαλουμένῳ—take this immediately after Ἀρταξέρξη.

## XXV.

## ARTAXERXES AND THE COUNTRYMAN (2).

οὐκ ἔχων ὃ τι χρήσεται τῷ παρόντι, 'not knowing what to do at the moment,' i.e. 'not knowing what to make of (literally, 'what use to make of') present circumstances.'

ἡττηθῆναι, from ἡττάομαι, Att. for ἡσσάομαι, 'to be inferior to,' 'to be beaten by.' Our English would be 'to be outdone.'

τῶν ἄλλων Περσῶν, gen. after the verb ἡττηθῆναι.

τῷ μὴ δωροφορῆσαι, 'in not having brought a present.'

Observe the use of the article with the infinitive as a noun : τὸ δωροφορεῖν, 'bringing gifts,' τοῦ δωροφορεῖν, 'of bringing gifts,' &c.

οὗτος. After this take ἐλθὼν σὺν σπουδῇ.

τὸν παραρρέοντα, 'that was flowing by.'

ὁ Κῦρος ὄνομα. This was the name of the river.

ἀρυσάμενος. This verb is followed by the partitive genitive.

## XXVI.

## ARTAXERXES AND THE COUNTRYMAN (3).

δι' αἰῶνος βασιλεύεις—a common form of salutation when speaking to the Persian king, as we see in the Bible—in the Book of Daniel and other places, 'O king, live for ever!'

ὅπως ἔχω, 'in the best way that I can,' 'as I am able,' or 'as I have the ability.'

τὸ κατ' ἐμέ, 'as far as I am concerned.'

ἔδρατι, dative in Greek; it would have been abl. in Latin.

ὅταν δὲ παραγένη, 'but when you shall have arrived.' παραγένη, 2 aor. subj. from παραγίγνομαι.

οἴκοθεν, 'from my own resources.'

ὥς ἐνι μάλιστα, 'as much as possible.' ἐνι is put for ἔνεστι, 'it is possible.'

οὐδὲν ἐλάττων, 'not at all inferior.'

τῶν σε δεξιωσαμένων, 'have greeted you,' from δεξιόομαι, which is really 'to offer the right hand,' to greet with the right hand; then 'to greet,' or 'honour.'

## XXVII.

## ARTAXERXES AND THE COUNTRYMAN (4).

ἐπὶ τούτοις—understand perhaps λόγοις.

ἦσθη, 1 aor. pass.—not from αἰσθάνομαι, as might be

supposed, but—from *ἡδομαι*, ‘to enjoy oneself, take one’s pleasure,’ ‘to be pleased,’ ‘to be gratified.’  
*πάνυ*, ‘very much,’ ‘exceedingly.’  
*τῶν πάνυ πολυτελῶν, κ.τ.λ.*, ‘I rank it among the very costly ones.’  
*καὶ ἰσοστάσιον, κ.τ.λ.*, ‘and I say that it is worth as much as they.’  
*τὸ πάντων ἄριστον*, ‘the best thing there is of all,’ ‘the best of everything.’  
*πάντως*, ‘by all means.’  
*ἐπιφάνηθι*, 2 aor. imper. pass. from *ἐπιφαίνω*—in the mid. and pass. it means ‘to show oneself,’ here ‘to appear before.’  
*καταλύοντι*, ‘when I am resting.’  
*τοῖς εὐνούχοις*, dat. after *προσέταξε*, ‘eunuchs,’ ‘chamberlains,’ the ordinary attendants upon kings, &c.  
*τὴν ταχίστην (ὁδὸν)*, used adverbially, ‘by the quickest way,’ then ‘very quickly.’  
*προσδραμόντες*—*ἔδραμον* is used as the 2 aor. act. of *τρέχω*, ‘to run.’

## XXVIII.

## ARTAXERXES AND THE COUNTRYMAN (5).

*ἐνθα*. The first meaning is ‘there,’ but sometimes also ‘where.’  
*ἐνθα κατέλυσεν*, ‘where he rested,’ or ‘halted.’  
*δαρεικούς*. This was a Persian gold coin worth about 20 Attic drachmæ; and—as a drachma was worth about  $9\frac{3}{4}d.$ — $9\frac{3}{4}d. \times 20 \times 1,000$  will give the value of the present.  
*ἐπεὶ καὶ σὺ τὴν ἐκείνου (ψυχὴν) εὐφράνας*, ‘since you also have gladdened his (soul).’ *εὐφράνας*—this is the 1 aor. from *εὐφραίνω*.

μὴ αὐτὸν ἐάσας, 'not having permitted him'—understand εἶναι. ἐάσας is 1 aor. participle from ἐάω. 1 aor. ἐῖασα, ἔασον, κ.τ.λ.

ἐχώρει—χωρέω has several meanings; here it must be translated 'was advancing,' 'was travelling.'

ταύτη, 'thus,' 'in this way'—understand ὁδῶ='manner.'

## XXIX.

## THE FROGS.

θέρους, gen. time when, as in Latin the ablative.

ξηρανθείσης τῆς λίμνης, gen. abs.; ξηρανθείσης, gen. sing.

1 aor. pass. part. from ξηραίνω, 'to dry up.'

καὶ δὴ, 'and accordingly.'

ὅπερ, from ὅσπερ.

ἄτερος θάτέρῳ φησί, 'the one says to the other.' In

Attic ἄτερος is by crasis for ὁ ἕτερος, gen. θάτέρου, dat. θάτέρῳ, for τοῦ ἑτέρου and τῷ ἑτέρῳ respectively.

συγκατέλθωμεν, made up of two prepositions, σὺν and κατὰ, both of which must be translated.

ὦ οὗτος, a phrase of exclamation, 'my good fellow!' 'you there!'

'πολαβὼν, from ὑπολαμβάνω, 'to take up from below,'

'to catch up,' hence, 'to take up a word and answer,'

'to reply,' 'to retort.'

ἂν οὖν, 'if then.' ἂν=εἰάν.

ἀναβησόμεθα, fut. mid. from ἀναβαίνω.

καὶ τὸ ἐνθάδε ὕδωρ, 'the water there also.'

## XXX.

## CYRUS ARRANGES THE BATTLE.

Cyrus prepares to fight against his brother Artaxerxes, whom he is every day expecting to meet.



ἐξέτασιν, 'a review,' from ἐξετάζω, 'to examine well or closely;' of troops, 'to inspect,' 'review.'

περὶ μέσας νύκτας. νύκτες in the plural means the hours or watches of the night; μέσαι νύκτες, mid-night.

ἐδόκει γάρ, 'for it seemed to him,' or 'he thought.'

After this take βασιλέα with the infinitive.

εἰς τὴν ἐπιούσαν ἔω, 'on the coming or following morning.' ἔω is the accusative of ἔως, gen. ἔω (declined like λέως). The other form is ἡώς, ἡός.

μαχοῦμενον, 'to fight,' fut. part. from μάχομαι, fut.

μαχέσομαι, Att. μαχοῦμαι. Observe fut. partic. after verb of motion.

ἡγείσθαι, from ἡγέομαι, takes a gen. after it.

κέρως. See S. & E. G. B. p. 16.

### XXXI.

#### PROMISES OF CYRUS.

αὐτοί τε has the meaning here of 'both themselves.'

προθυμότεροι, a regular comparative (S. & E. G. B. p. 26), not indeed following the general rule, but the general rule of those ending in -ος, as they throw away *s* before adding -τερος.

εἰσῆσαν, 3 per. plur. of the imperf. from εἴσειμι, 'kept going in.' See εἴμι, 'I will go.' (S. & E. G. B. p. 83.)

ἀξιοῦντες, from ἀξιόω, which first of all means 'to think or deem worthy;' here 'to require.'

εἰδέναι, infin. of the irregular perf. mid. οἶδα. (S. & E. G. B. p. 55.)

σφίσι, dat. plur. of εἶ, 'himself.' (S. & E. G. B. p. 32.)

ἔσται, fut. from εἰμί, 'I am.'

*ἐμπιπλάς*, 'filling to the full,' i.e. 'thoroughly satisfying.' Pres. part. from *ἐμπίπλημι*—what would 1 aor. part. be?

## XXXII.

## THE ASS IN THE LION'S SKIN.

*ἐπενδύθεις*, 'having clothed himself with,' 'having put on'—followed by the acc.

*ἐνομιζέτο*, 'was deemed,' 'was looked upon as.'

*καὶ φυγή, κ.τ.λ.* i.e. 'everybody and all animals fled from him.'

*πνεύσας*, from *πνέω*. *βιαιότερον*, compar. adverb.

*ἐγύμνου*. This is from a contract. verb *γυμνῶ*, and is put for *ἐγύμνοε*. Used as sign of imperf. 'kept.'

*ἐπιδραμόντες*. See Lesson XXVII. on *προσδραμόντες*.

*ρόπαλοις*. The word *ρόπαλον* has also been mentioned in a preceding lesson; properly a 'stick' or 'club' which is thicker at one end than the other.

## XXXIII.

## THE ARGONAUTS (1).

Phrixus was a son of Athamas, king of Thebes. He was persecuted with the most inveterate fury by his stepmother Ino. Having secured part of his father's treasures he privately left his home with his sister Helle to go to their friend and relation Æetes, king of Colchis. Mounted on the back of a ram whose fleece was of gold, they proceeded on their journey through the air. The height to which they were carried made Helle giddy, and she fell into the sea, since called Hellespont (*Hellēs pontus*) after her name. Phrixus continued his flight, and arrived safely in the kingdom of Æetes, where he offered up the ram to Ares.

The king at first kindly received him, and gave him his daughter in marriage, but afterwards, envying him the possession of the golden fleece, he murdered him. Phrixus was placed after death amongst the constellations. The murder of Phrixus was some time after amply revenged by the Greeks. It gave rise to a celebrated expedition which was undertaken by Jason and other princes for the recovery of the golden fleece and the punishment of Æetes. The Argonauts, or sailors in the Argo, received their name from the ship Argo, built by Argus for this expedition.

μυθολογοῦσι, from μῦθος, 'a tale' or 'fable,' and λέγω, 'to tell;' 'they say,' 'the tale goes.'

τὸν Ἀθάμαντος, 'the son of Athamas.'

μητρυνιά, 'a stepmother;' Lat. *noverca*.

ἀναλαμβάνοντα, acc. to agree with Φρίξον, acc. before infin. φυγεῖν.

περαιουμένων δὲ αὐτῶν, gen. abs. 'as they were passing over,' 'crossing.'

τὴν μὲν παρθένον. Before this understand μυθολογοῦσι.

τὴν μὲν παρθένον is the acc. before infin. ἀποπείσῃ.

ἀποπείσῃ, 2 aor. infin. from ἀποπίπτω. Look out πίπτω, fut. πεσοῦμαι, 2 aor. ἔπεσον.

ἤν, acc. before infin. ὀνομασθήναι. This may be parsed more easily if ἤν is turned into καὶ τὴν θάλασσαν, 'and' (they say) 'that it.'

ὀνομασθήναι—what tense?

τὸν δὲ Φρίξον, acc. before infin.—understand again 'they say.'

καταχθῆναι, 1 aor. infin. pass. from κατάγω.

θύσαντα δέ, 'and that having sacrificed.'

ἀναθεῖναι, from ἀνατίθημι.

\*Ἄρης, the Greek God of War.

## XXXIV.

## THE ARGONAUTS (2).

χρησμὸν ἐκπεσεῖν—understand μυθολογῶσι, (they say) 'that an oracle came forth (i.e. from the sanctuary).'

καταστρέφω is 'to turn over (soil),' 'to overturn;' (mid.) 'to subdue;' then 'to bring to an end,' as also 'to come to an end.' Use it here in the last sense but one.

ξένος. See this word well explained in Liddell and Scott's Lexicon. Translate here 'strangers.'

καταπλεύσαντες, from καταπλέω.

τὸ χρυσόμαλλον δέρας. Construe this, 'the skin with the golden fleece.'

ἀπενέγκωσι, 3 per. plur. 1 aor. subj. from ἀποφέρω . . . φέρω, fut. οἴσω, 1 aor. ἤνεγκα.

διὰ τὴν ἰδίαν ὥμότητα, 'and through his own cruelty.'

καταδείξαι—understand, 'they say that he made known' (or published); perhaps we might say 'issued a proclamation' (that).

διαδοθείσης, 1 aor. part. pass. from διαδίδωμι, 'having been spread abroad.'

ἐπιβῆναι, 2 aor. infin. from ἐπιβαίνω, with gen. 'to set foot on.'

## XXXV.

## THE ARGONAUTS (3).

κρεμάμενον, from κρέμαμαι, which is the shortened pres. pass. of κρεμάννυμι.

ἐφρουρεῖτο, imperf. pass. contracted.

ἄπνου, 'sleepless,' 'wakeful.' Notice the division of the two vowels by the figure diæresis. (S. & E. G. B. p. 5.)

τὸν Φρίξου—understand υἱόν.

παρακάλεσε, 'called to his aid.'

κάκεῖνος, for καὶ ἐκεῖνος, by the figure crasis. (S. & E. G. B. p. 5.)

Ἀθηνᾶς ὑποθεμένης, gen. abs. ὑποθεμένης, 2 aor. part. mid. from ὑποτίθημι, 'to advise,' 'counsel.'

πεντηκόντορος, 'a ship with fifty oars,' used either with or without ναῦς.

ναῦν. A most irregular subst. For its commonest and simplest form see S. & E. G. B. p. 16, and for other forms see Lexicon, and Wordsworth's Greek Grammar, p. 14.

ἀπὸ τοῦ κατασκευάσαντος. Translate this as a subst. 'from its builder.'

Ἀργώ, acc. sing. of Ἀργώ, -όος, -οῦς.

χρωμένῳ, dat. case after ἐπέτρεψε, 'permitted him consulting the oracle.'

συναθροίσαντι, 'when he had collected.'

τοὺς ἀρίστους, 'the best,' 'the most noble.'

Ἑλλάς. Hellas, a city of Thessaly, said to have been founded by Hellen; often used for 'Greece.'

Jason, mentioned in this lesson, was the captain of the famous mythical expedition which sailed in the Argo—so called from the builder of the ship, mentioned also in this lesson—to recover the golden fleece which Æetes had taken away from Phrixus (see note on Phrixus, Lesson XXXIII.). For an account of Jason see pp. 7 and 8 of 'Electa ex Ovidio et Tibullo,' Etonæ, E. P. Williams, 1868, as an introduction

to Ovid's Epistle 'Medea Jasoni.' See also Cox's 'Manual of Mythology.'

## XXXVI.

## THE ARGONAUTS (4).

ναυαρχοῦντος Ἰάσονος, gen. abs. 'Jason commanding the ship.'

ἀναχθέντες—ἀνάγειν ναῦν is 'to put a ship out to sea;' then ἀνάγειν, or ἀνάγεσθαι, is used absolutely in the same sense—say, 'having set sail.'

καταντῶσιν, 3 per. plur. pres. from καταντάω, contracted from καταντάουσι, the ν being added as the next word begins with an ε. (See S. & E. G. B. p. 4, V. Hiatus 3.)

Σαλμυδησός = Salmydessus, a city of Thrace.

ᾠκει, from οἰκέω.

τὰς ὄψεις πεπηρωμένος, lit. 'maimed as to his eyes'—say 'blind.' ὄψεις, acc. contracted for ὄψεας.

οἱ μὲν . . . οἱ δέ, 'some' . . . 'others.'

πηρωθῆναι, 1 aor. infin. pass. from πηρόω, as πεπηρωμένος above.

προὔλεγε = πρὸ—ἔλεγε.

Notice οἱ μὲν . . . οἱ δέ coming a second time.

οἱ δέ. After this understand 'others say that he was blinded.'

πεισθεὶς μητρiviᾷ, 'persuaded by their stepmother.'

Phineus, mentioned in this lesson, is said by some to have been blinded by the gods because he revealed future events to man. Others say that he was blinded by the Argonauts and by Boreas because he had put out the eyes of his own children; and others again that he recovered his sight by means of the Argonauts because he received them with so much hospitality.

## XXXVII.

## THE ARGONAUTS (5).

τοῖς Ἀργοναύταις, dative case after ὑποθήσεσθαι.

μαθεῖν, infin. after βουλομένοις, 2 aor. infin. from μάθω, fut. μαθήσομαι, 2 aor. ἔμαθον.

τὰ περί, κ.τ.λ. 'the things about'—construe simply 'about.'

ὑποθήσεσθαι. This same verb was used in last lesson but one. Vide ὑποθεμένης.

ἀπαλλάξωσιν, from ἀπαλλάσσω—what tense?

αὐται, i.e. αἱ Ἀρπυιαι.

παρετίθετο τράπεζα, meaning 'when Phineus was about to have any meal.' τράπεζα=a meal.

καταπτάμεναι, nom. plur. fem. 2 aor. part. mid. from καταπέτομαι, fut. καταπτήσομαι, 2 aor. mid. κατεπτάμην.

πλείονα, comp. from πολὺς, 'much;' construe, 'the greater part.'

ὀλίγα δὲ ὅσα, κ.τ.λ. 'but the little whatever they left they left full,' &c.

προσενέγκασθαι, 1 aor. infin. mid. from προσφέρω, 'to take to himself,' and so 'to enjoy them,' i.e. 'eat them.'

The Harpies were winged monsters who had the face of a woman with the body of a vulture, and had their feet and hands armed with sharp claws. They were sent by the gods, as we are told, to plunder the tables of Phineus. They emitted a dreadful smell, and spoiled whatever they touched. Phineus having been freed from these Harpies through the instrumentality of the Argonauts, in return directed them as to their course to Colchis to obtain the golden fleece.

## XXXVIII.

## THE ARGONAUTS (6).

*ἀπαλλαγείς*, 2 aor. pass. part. from *ἀπαλλάσσω*.

*ἐμήνυσε*, 'made known (the direction of) the voyage.'

*περὶ τῶν Συμπληγάδων*, 'about the Symplegades.'

*πετρῶν*, in apposition to *Συμπληγάδων*.

*κατὰ τὴν εἴσοδον*, 'at the entrance.'

*τῶν κατὰ . . .* Supply *οὐσῶν*, to complete the expression.

*τοῦ Πόντου*. The first meaning of *πόντος* is 'the sea,' and then it means 'the Black Sea,' or 'the Euxine.'

*οὗτος τῆς, κ.τ.λ.* 'this is in the land,' &c., lit. 'of the land;' probably a partitive genitive.

*καθορμισθείσης*, gen. sing. 1 aor. pass. part. from *καθορμίζω*.

*ἦκε*. Remember that there is no augment to this word—why? (S. & E. G. B. p. 65.)

*δοῦναι*, 2 aor. infin. from *δίδωμι*.

## XXXIX.

## THE ARGONAUTS (7).

*ὑπέσχετο*, 3 per. sing. 2 aor. from *ὑπισχνέομαι*.

*μόνος*, 'by himself.'

*καταξέυξη*, from *καταξεύγνυμι* and *-ύω*—what tense and what mood?

*ἦσαν δέ . . . παρ' αὐτῷ*, 'there were with him' (Lat. *apud se*), i.e. 'he had.'

*διαφέροντες*. This has many different meanings—see Lexicon; here it means 'excelling,' 'surpassing,' i.e. others.

*δῶρον*, in apposition to *ταῦροι*.

*Ἥφαιστος*. Hephæstus, son of Zeus and Hera, lame



from his birth, God of Fire, &c. See Cox's 'Manual of Mythology.'

οἷ, referring to ταῦροι δύο.

ἐφύσων, 3 per. plur. imperfect, from φυσάω.

αὐτῷ, dat. case after ἐπετάσσετο.

τούτους, i.e. ταύρους.

εἶχε, imperf. from ἔχω. 2 aor. is ἔσχον.

ὄν, full construction ἐκείνων οὓς, &c.

τοὺς ἡμίσεις, acc. plur. for ἡμίσεας.

Cadmus, son of Agenor, king of Phœnicia—who having slain, by the help of Athena, a famous dragon, sowed the teeth in a plain, from which armed men suddenly rose up from the ground. Throwing a stone however in the midst of them they turned their arms one against another, and thus nearly all perished.

## XL.

### THE ARGONAUTS (8).

αὐτοῦ ἔρω-α ἵσχει, 'falls in love with him,' lit. 'conceives a love for him.'

ἔρωτα, acc. sing. from ἔρως, 'love.'

ἵσχει, a form of ἔχω only found in pres. and imperf.

φαρμακίς, 'an enchantress,' a 'sorceress.'

δεδοικυῖα. δεδοικάς is the perf. (with pres. signif.) of δέιδω, 'to fear.' δέιδω μή = 'vereor ne,' whereas δέιδω μὴ οὐ = 'vereor ne non' = 'vereor ut.'

διαφθαρῇ, 3 per. sing. 2 aor. subj. pass. from διαφθείρω.

κρῦφα, adverb. Remember when adverbs take the place of prepositions they generally govern the gen. as here —(πατρός).

After τοῦ πατρός take ἐπηγγείλατο, 3 per. sing. 1 aor. mid. from ἐπαγγέλλω.

πρὸς τὴν κατάζευξιν, 'in the yoking,' i.e. 'in relation to the yoking.'

ἐγχειριεῖν, 'to put into his hands.' ἐγχειριῶ is Att. future for ἐγχειρίσω, from ἐγχειρίζω.

σύμπλον, 'as a shipmate,' 'as a companion.'

ἀγάγεται, 2 aor. subj. mid. of ἄγω, 'take to himself.'

## XLI.

### THE ARGONAUTS (9).

ᾧ, 'with which,' instrumental dative.

καταζευγνύναι, infin. after the participle μέλλοντα.

μέλλοντα, acc. sing.—agrees of course with αὐτόν, understood; μέλλοντα καταζευγνύναι, 'when he was about,' &c.

τούτῳ γάρ, κ.τ.λ. 'for,' she said, 'that when anointed.'

ἀδικηθήσεσθαι, infin. 1 fut. pass.

σπειρομένων, κ.τ.λ. 'that, when the teeth were being sown, men,' &c.

ἄνδρας, acc. before infin μέλλειν,

οὓς ἐπειδάν, κ.τ.λ. 'whom when he should see (i.e. shall have seen) assembled in crowds' (ἀθρόους). It will make better English to say, 'and when he . . . them,' breaking up οὓς into καὶ τούτους. Look out your words.

ἀποθεν, 'from afar.'

ὕπὲρ τούτου, 'in consequence of this.'

κτείνειν. Supply ἐκέλευσεν αὐτόν. Look out κτείνειν.

## XLII.

### THE ARGONAUTS (10).

χρισάμενος. Here we get the real meaning of the middle voice, 'having anointed himself.'

εἰς τὸ τοῦ νεῷ ἄλλος. Notice the τὸ belonging to ἄλλος separated by the gen. τοῦ νεῷ.

ἀνέτελλον. Note force of imperfect.

πλείονας, compar. of πολὺς; for the m. and f. acc. sing. and nom. and acc. plural m. f. and n. of comparatives see S. & E. G. B. p. 27. Translate 'most,' really 'more than elsewhere.'

ἑώρα, 3 per. sing. imperf. indic. act. from ὀράω.

ἐξ ἀφανούς, 'unseen.' ἐκ or ἐξ used with a neuter adjective equals an adverb.

προσιών, pres. part. from πρόσσεμι, 'to approach,' 'draw near.'

ἀνῆρει, imperf. from ἀναιρέω—in this passage 'to destroy.'

### XLIII.

#### THE ARGONAUTS (11).

ἔδιδου, 3 pers. sing. imperf. act. from δίδωμι as well as ἔδιδω. There is also another ἔδιδου, for ἐδίδοσο, 2 per. sing. imperf. mid.

κτεῖναι, 1 aor. infin.—from what?

φθάσασα, nom. sing. fem. 1 aor. part. act. from φθάνω, 'having anticipated.' This verb has the fut. φθήσομαι and φθάσω, whence φθάσασα.

νυκτός, gen. *time when*, answering to the ablative in Latin.

κατακοιμίσασα, 'having lulled.'

παρεγένετο, 'she arrived at the Argo,' &c.

συνείπετο, imperf. from συνέπομαι. It governs dative.

ἀνήχθησαν, 3 per. plur. 1 aor. pass. from ἀνάγω. See Lesson XXXVI.

## XLIV.

## CYRUS BEFORE THE BATTLE (1).

ὅσοιπερ διελέγοντο, 'as many as talked (or conversed) with him.'

ὅσοιπερ, from ὅσουςπερ.

τάττεσθαι, 'to take his post.' Observe the difference between πως, 'somehow,' and πῶς, 'how?'

ἤρετο, 3 per. sing. 2 aor. from ἔρομαι, 'to ask.'

οἷει γάρ, 'what, do you think?'

μαχεῖσθαι, circumflex future infin. from μάχομαι, fut. μαχοῦμαι. σοι governed by μαχεῖσθαι.

νὴ Δί', 'by Zeus!'

εἴπερ γε, 'if indeed.'

ἀμαχεῖ, 'without fighting,' 'without a battle.'

## XLV.

## CYRUS BEFORE THE BATTLE (2).

ἐνταῦθα, 'thereupon.'

ἔδωκεν. Remember that this is the 1 aor.—what would the perf. be?

ὅτι, 'because.'

τῇ ἐνδεκάτῃ ἀπ', κ.τ.λ. 'on the eleventh day from that day,' i.e. 'eleven days ago.'

μαχεῖται. See note on μαχεῖσθαι in previous lesson.

δέκα ἡμερῶν, 'for ten days,' i.e. within the space of ten days. Genitive of time.

Κῦρος δ' εἶπεν—understand 'at the time,' i.e. when Silanus told him.

ἔτι, 'hereafter,' i.e. 'at all.'

εἰ—οὐ μαχεῖται. Translate, 'if he shall abstain from fighting,' taking οὐ—μαχεῖται as one idea, because εἰ should be followed by μή.

*ὑπισχνούμαι*, contracted for *ὑπισχνέομαι*.  
*παρήλθον*, say 'had gone by.'

## XLVI.

## CYRUS JUST BEFORE THE COMMENCEMENT OF THE BATTLE.

*ἀπὸ τοῦ Ἑλληνικοῦ*, 'from the Grecian army or force.'

*ὑπελάσας*, from *ὑπελαύνω*—*ὑπελάσας ὥς*, 'having ridden up so as to,' &c.

*ἤρετο*. See note on this word, Lesson XLIV.; not unlikely to be confounded with *ἡρᾶτο* or *ἡρέθην*.

*εἴ τι παραγγέλλοι*, 'if he had any orders to give.'

*ἐπιστήσας* (*τὸν ἵππον*), 'having stopped.'

*καλά*, 'favourable.'

*ἰόντος*, from *εἶμι*, 'I will go.' Notice gen. after *ἤκουσε*.

*σύνθημα*, 'that which is put together;' then 'that which is agreed upon.' After that, as here, 'a watch-word.'

*παρέρχεται ἤδη*, 'is now passing by or along.'

*ὃς*, really the relative pronoun 'who,' but sometimes used as demonstrative pron. (as here) for *οὗτος*, 'he.' Notice the instances of oblique interrogation in this passage, e.g. *ἤρετο, τίς ὁ θόρυβος εἶη*, &c., the subordinate verb being in optative.

## XLVII.

## CYRUS FIGHTS HIS BROTHER.

*δείσας*, from *δεῖδω*.

*μή . . . κατακόψῃ*—understand *ὁ βασιλεύς* as the nom. case.

*ἐμβαλών*, with ellipse of *ἑαυτόν*, 'having charged.'

νικᾷ, pres. contracted for νικάει.

πρὸ βασιλέως, 'in front of,' &c.

ἀποκτείνειν, 1 aor. infin.

καθορᾷ. See νικᾷ, above.

οὐκ ἠνέσχετο, 'could not restrain himself,' 3 per. sing.

2 aor. mid. from ἀνέχω. The 2 aor of ἔχω is ἔσχον; and as the η in this word is also the augment, ἠνέσχετο has double augment.

ἔτο, 'made a rush,' 3 per. sing. of the imperf. mid. from ἵημι, 'to send,' 'let fly;' mid. 'to make oneself to go,' 'to make a rush.'

ἰᾶσθαι, κ.τ.λ. This is put in to show that the account given is true. This verb comes from ἰάομαι.

αὐτός, nominative, because the principal verb (φησί) and infinitive (ἰᾶσθαι) have both the same subject. Transl. 'says that he healed,' &c.

#### XLVIII.

##### CYRUS IS SLAIN.

παίοντα δ' αὐτόν. Take this acc. first, or the sentence will be awkward to construe; but remember it is the acc. case after ἀκοντίζει.

καὶ ἐνταῦθα μαχόμενοι. This is an incomplete sentence, there being no verb for the nom. cases βασιλεὺς καὶ Κύρος, nor for οἱ ἀμφ' αὐτοὺς in the next line. It must be regarded as a nom. absolute.

ἀπέθανεν, from ἀποθνήσκω.

ἔκειντο, 'lay (dead) upon him,' imperf. from κείμαι.

#### XLIX.

##### FAITHFUL ARTAPATES.

αὐτῷ, i.e. 'to Cyrus.'

πεπτωκότα, acc. sing. perf. part. act. from πίπτω.

Observe the participle instead of infinitive mood after a verb of sense.

περιπεσεῖν, 2 aor. infin. from περιπίπτω.

φασί, 3 per. plur. pres. indic. from φήμι.

Κύρῳ, 'upon Cyrus.' Governed by ἐπὶ in ἐπισφάξαι.

ἐπισφάσθαι, 'that he slew himself'—understand 'upon Cyrus.'

καί . . . δέ, 'and besides.'

ἐτετίμητο, 3 per. sing. pluperf. indic. pass. from τιμάω.

## L.

### PHAETHON (1).

παῖδα δέ . . . ὄντα, 'being yet a boy.'

μῆραν ἡμέραν, acc. *duration of time*.

παραχωρήσαι, 'to retire from,' i.e. 'to give up to him.'

συγχωρηθέντος δὲ αὐτῷ τούτου, 'and this having been granted to him.'

τὸν μὲν Φαέθοντα. Before taking this, understand φασί, 'they say.'

δύνασθαι, infin. mood after Φαέθοντα.

κρατεῖν, 'to master,' i.e. 'to keep a sufficient tight hold of.'

καταφρονήσαντας, literally, 'having despised;' say here 'having disregarded,' followed by genitive.

ἐξενεχθῆναι, 1 aor. infin. pass. from ἐκφέρω, lit. 'were carried out of,' and so, 'rushed beyond.'

τὸ πρῶτον, used adverbially.

πλανωμένους—understand 'that they,' i.e. τοὺς ἵππους.

πλανάομαι is to 'wander about,' hence our word 'planet,' which means 'a wandering star.'

ἐκπυρῶσαι. Really this verb means 'to burn to ashes,' 'consume;' say here 'set on fire.'

γαλαξίαν, from γαλαξίας, m. 'the Galaxy, or Milky Way.'

κατακαίειν, 'burned up.'

# LI.

## PHAETHON (2).

διό, 'wherefore'—understand φασί, 'they say.'

τὸν Δία, acc. before κεραυνῶσαι. Δία, from Ζεύς.

ἐπὶ τοῖς γεγενημένοις, 'at what had been done.'

κεραυνῶσαι, 1 aor. infin. act. after the acc. τὸν Δία.

ἀποκαταστήσαι δέ, 'and that he restored,' from ἀποκαθίστημι.

συνήθη, acc. sing. contracted for συνήθεα.

τοῦ δὲ Φαίθοντος πεσόντος, gen. absolute.

πεσόντος, 2 aor. part. gen. sing. from πίπτω.

πρὸς τὰς ἐκβολάς. ἐκβολή ποταμοῦ is 'the mouth of a river.'

τοῦ νῦν Πάδου, κ.τ.λ. 'of the river now called the Po.'

τὸ δὲ παλαιόν, 'but formerly.'

θρηνῆσαι μὲν τὰς ἀδελφάς—understand again φασί, 'they say,' and make τὰς ἀδελφάς the acc. case before infin. θρηνῆσαι.

διὰ δὲ τὴν ὑπερβολήν, 'and that owing to excess.'

τὴν φύσιν, (they say) 'that they were . . . in their nature,' i.e. 'as to their nature.'

μετασχηματισθῆναι, 1 aor. infin. pass. from μετασχηματίζω.

γενομένας αἰγείρους, 'having become poplars.' αἰγείρος is the black poplar.

ταύτας δέ, i.e. τὰς αἰγείρους.

κατ' ἐνιαυτόν, κ.τ.λ. 'every year at the same hour.'

ἀφίεναι, 'let fall,' 'shed.'



καὶ τοῦτο πηγνύμενον, 'and that this being congealed.'

ἀποτελεῖν, 'makes.'

## LII.

## PROMETHEUS.

πλάσας. This comes from πλάσσω, which makes its future πλάσω, and not from πλάζω, which makes πλάγξω.

γῆς—translate 'clay.'

λάβρα Διός, 'without the knowledge of Zeus.'

κρύψας, 'having concealed it,' i.e. 'the fire.'

ἦσθετο, 3 per. sing. 2 aor. m. from αἰσθάνομαι, 'ascertained.'

Ἡφαίστῳ, 'Hephæstus.'

προσηλώσαι, 'to nail his body to,' &c.

πολλῶν ἐτῶν ἀριθμόν, 'a number of many years,' i.e. 'a great number of years.'

καθ' ἐκάστην δὲ ἡμέραν, 'and each day.'

ἐνέμετο, 'fed upon.'

αὐξανόμενον, 'which grew (again).'

κλαπέντος, gen. sing. 2 aor. part. pass. from κλέπτω.

ἔτινε, from τίνω, 'to pay a price;' then 'to pay a penalty,' with δίκην, the thing for which one pays being in the genitive.

## LIII.

## THE HORSE AND THE ASS.

ὀδεύοντων—understand αὐτῶν.

ἄρον, 1 aor. imper. act. from αἶρω.

με εἶναι, acc. and infin. σὼν being taken after εἶναι.

ὁ δὲ οὐκ ἐπείσθη, 'but he was not prevailed on.'

πεσών, 2 aor. part. from πίπτω.

ἐκ τοῦ κόπου, 'owing to,' 'in consequence of.'  
 ἐπιθέντος, gen. sing. 2 aor. part. act. from ἐπιτίθημι.  
 ἔβόα, 3 per. sing. imperf. for ἔβόαε.  
 τί μοι συνέβη; 'what has befallen me?'

## LIV.

## THE ANT AND THE DOVE.

κατελθών, 2 aor. part.—from what?  
 παρασυρεῖς, 2 aor. pass. part. from παρασύρω.  
 περιελούσα, 2 aor. part. act. from περιαιρέω, 2 aor. act.  
 περιεῖλον. Observe the *ι* in *περὶ* is not elided before  
 a vowel.  
 ἔρριψεν. For the doubling of the *ρ* after the augment  
 see S. & E. G. B. p. 64.  
 συνθεῖς, from συντίθημι.  
 ἐπὶ τὸ συλλαβεῖν, 'for the purpose of catching.'  
 ἦει, 'went,' imperf. of εἶμι, 'I will go.'  
 ἔωρακώς, perf. part. with the double augment, from  
 ὁράω.  
 ἔδακεν, 2 aor. from δάκνω, really 'to bite,' then 'to  
 sting.'  
 τὴν περιστεράν. Parse this word.

## LV.

## THE NIGHTINGALE AND THE HAWK.

τινος. Notice the accent of this *τις* is thrown on to  
 the preceding word, whereas *τίς*, the interrogative  
 pronoun, never throws its accent back.  
 δρυσός. Notice *δρὺς* being fem. as in Latin, being the  
 name of a tree.  
 κατὰ τὸ σύνηθες, 'according to custom.'  
 ᾗδεν, imperf. from ᾄδω (*αἰῖδω*), 'to sing.' This is a very  
 irregular verb; look it out.

ὥς ἠπόρει, 'as it was in want of.' ἠπόρει, 3 per. sing. imperf. from ἀπορέω, 'to be at a loss;' then 'to be at a loss for,' 'to be in want of.'

ἐπιπτάμενος, from ἐπιπέτομαι, 2 aor. part.

ἀναιρεῖσθαι, 'to be carried away,' or 'to be killed.'

μεθεῖναι, 2 aor. infin. from μεθίημι.

ὥς. After this word take αὐτὴ as nom. to ἔστιν.

δεῖν δὲ αὐτόν, 'and that he ought.'

τρέπεσθαι, 'to betake himself to,' 'to turn his attention to.'

ἐπὶ τὰ μέλζονα τῶν ὀρνέων, 'to the larger birds.'

ἀπόπληκτος, literally, 'stricken' (either in mind or body).

Translate 'senseless,' 'out of my mind.'

εἰ τῇν, κ.τ.λ. Translate so—'if having let go the food ready in my hands, I should pursue things not as yet appearing.' English proverb:

A bird in the hand is better far  
Than two that in the bushes are.

## LVL

### ARTAXERXES SUMMONS THE GREEKS TO SURRENDER THEIR ARMS.

περὶ πλήθουσιν ἀγοράν, 'about full market,' 'about the time when market was full,' i.e. 'about 9 or 10 A.M.'

οἱ μὲν ἄλλοι, κ.τ.λ. 'the others indeed barbarians but one,' &c. The Greeks called all those not of their own nation 'barbarians,' as the Jews would call others beside themselves 'Gentiles.'

ἐτύγχανεν ὦν, 'happened to be,' i.e. 'was just then.'

ἐντίμως ἔχων (ἐτύγχανε), 'held in honour.'

ἔχειν with adv.=εἶναι with adjective, 'to be so and so.'

προσεποιεῖτο, 'made himself out to be.'

νικῶν τυγχάνει. Same expression as ἐτύγχανε ὦν. See above.

ἀπέκτονε, 3 per. sing. perf. from ἀποκτείνω.

παραδόντας, agreeing with Ἑλληνας.

κελεύει, 'orders them . . . to,' &c.

ἂν τι δύνωνται, 'if they can (find any).'

εὐρίσκεσθαι ἀγαθόν, 'to find favour.'

## LVII.

### THE ANSWER OF CLEARCHUS.

βαρέως, 'with disgust,' 'with disapprobation.'

ὅτι οὐ τῶν νικῶντων εἶη, 'that it was not the part of those conquering.' What is the nominative case to εἶη?

ἀποκρίνασθε, 2 per. plur. 1 aor. imper. mid. from ἀποκρίνομαι.

ὃ τι ἔχετε, 'what ye hold (or know) to be.' Cf. Latin *teneo*.

τὰ ἱερὰ ἐξηρημένα. They were sacrificing at this time, and some one called Clearchus to see the entrails taken out of the animal.

ἐξηρημένα, perf. pass. part. from ἐξάλρω.

## LVIII.

### THE ANSWER OF CLEANOR AND PROXENUS.

ἀπεκρίνατο. What letter is there in this word to show you what tense it is?

ἀποθάνοιεν, 2 aor. opt. from ἀποθνήσκω, 2 aor. ἀπέθανον.

πρόσθεν . . . ἢ, 'sooner . . . than.'

πότερα answers to *utrum* in Latin.

ὢς κρατῶν, really a present participle—say, ‘as a conqueror.’

τί δεῖ αὐτὸν αἰτεῖν; ‘why need he ask for them at all, and not come and take them?’ literally, ‘why is it necessary that he . . . and not having come?’ &c.

τί ἔσται, ‘what there will be (left) to the soldiers if they give up their arms to him freely.’

νικᾶν, pres. infin. for νικάειν.

ἡγείται, ‘supposes,’ like *duco* in Latin. By no means the first meaning. Look it out.

ἀντιποιεῖται, ‘contends with him about,’ &c.

ἑαυτοῦ εἶναι, ‘belong to him.’

δυνάμενος, ‘being able.’ ἀγαγεῖν, 2 aor. inf. of ἄγω.

ὅσον, ‘so great as.’

οὐδ’ εἰ παρέχοι ὑμῖν, ‘not even if he gave them to you would,’ &c.

δύναισθε, pres. optative, from δύναμαι.

## LIX.

## THE ANSWER OF THEOPOMPUS.

ὁρᾶς, contracted from ὁράεις.

οὐδὲν ἄλλο ἐστὶν ἀγαθόν, ‘there is no other good thing (left) to us.’

τῇ ἀρετῇ, dat. case after χρῆσθαι, as in Latin *utor* takes the abl. χρῆσθαι, for χράεσθαι, infin. pres. from χράομαι. This is one of the verbs which contract *αι* and *αι* into *η*. For list see ‘Wordsworth’s Greek Grammar,’ p. 56.

οἴομεθα ἄν. Observe that ἄν belongs not to οἴομεθα, but to χρῆσθαι. This is common after οἶομαι and δοκεῖ.

παράδόντες ἄν. Here ἄν belongs to στερηθῆναι.

τῶν σωμάτων, gen. case after *στερηθῆναι*, as in Latin, verbs of *abounding, wanting, enriching, depriving* take a gen. or abl.

ὄντα ὑμῖν, 'being to us,' i.e. 'which we have.'

σὺν τούτοις—understand ὅπλοις.

καὶ περὶ τῶν ὑμετέρων ἀγαθῶν, 'even for your goods.'

## LX.

## THE REPLY OF PHALINUS TO THEOPOMPUS.

ἔοικας, 'you seem like,' 'you are like.' *ἔοικας* is an irregular perf. (with present signification) from the root *εἶκω*. ἴσθι, 'know,' imperative of *οἶδα*. (S. & E. G. B. p. 55.) There is also ἴσθι with the same accent imper. of *εἰμί*, *sum*.

ἀνόητος ὢν—construe 'that you are foolish.'

περιγενέσθαι ἄν, 'could overcome.' Notice this verb taking the genitive after it (*δυνάμεως*).

ἄλλους, κ.τ.λ. Begin this sentence with *ἔφασαν*, 'they said;' and then take *ἄλλους τινας* (*ὑπομαλακιζομένους*) as acc. before infin. *λέγειν*.

*ὑπομαλακιζομένους*, 'growing cowardly by degrees.'

καὶ γένοιτο ἄν, 'and would be.'

πολλοῦ ἄξιοι, 'worth much.'

ἄλλο τι, 'for any other purpose,' acc. of respect. After *χρησθαι* supply *αὐτοῖς*. There is a similar construction in I. III. 18: *τί βούλεται ἡμῖν χοῆσθαι*.

*συγκαταστρέφαιντ' ἄν*, 'that they would assist him in subduing it.'

## LXI.

## CLEARCHUS RETURNS AND PHALINUS ADDRESSES HIM.

ἐν τούτῳ, 'meanwhile.'

*ἱποκεκριμένοι εἶεν*, perf. pass. optative, from *ἀποκρίνο-*

μαι—give it an active meaning, ‘if they had already given an answer.’

ἵπολαβών, from ἵπολαμβάνω, ‘to take up the discourse;’ so, ‘to answer.’

ἄλλος ἄλλα λέγει, ‘one says one thing and one another.’

Observe the οὔτοι.

ἑώρακα—from what?

οἱ ἄλλοι πάντες οὔτοι—understand ἄσμενοι σε ἑώρακασι. καὶ ἡμεῖς, i.e. Ἕλληνες ἐσμέν.

τοσοῦτοι ὄντες, ὅσους, ‘being as many as.’

ἐς τοιούτοις δὲ ὄντες πράγμασι, ‘and being in such a position as we are.’

συμβουλευόμεθά σοι, ‘we ask advice of you.’ Observe different meaning of συμβούλευσον (‘advise’) in next lesson.

περὶ ὧν λέγεις = περὶ ἐκείνων ἃ λέγεις.

## LXII.

### CLEARCHUS CONTINUES HIS SPEECH.

σὺ οὖν, ‘do thou therefore.’

πρὸς θεῶν, ‘by the gods.’

οἴσει, fut. from φέρω.

εἰς τὸν ἔπειτα χρόνον, ‘in time to come.’ Observe expression ὁ ἔπειτα χρόνος, ‘the time to come,’ and compare ὁ νῦν χρόνος, ‘the time present.’

ἀναλεγόμενον, ‘where it is currently reported.’

ὅτι Φαλῖνος. The verb is some lines down—συνεβούλευσεν.

κελεύσω, ‘to order.’

συμβουλευομένοις συνεβούλευσεν. Refer to last lesson for the meaning of this word in act. and middle.

οἶσθα, 2 per. sing. of the perf. mid. οἶδα.

ὅτι ἀνάγκη, ‘that it is necessary.’

ὑπήγετο, 'suggested,' 'threw out this so as to lead him on.'

καὶ αὐτόν, 'that even he.'

πρεσβεύοντα, 'who came as an ambassador.'

εἶεν—what is the other form?

ὑποστρέψας, 'having baffled (him),' lit. 'having turned short round.'

παρὰ τὴν δόξαν αὐτοῦ, 'contrary to the expectation of Clearchus.'

## LXIII.

## PHALINUS TO CLEARCHUS AND CLEARCHUS TO PHALINUS.

γώ, κ.τ.λ. Construe, 'if there were (lit. 'is') to you (i.e. 'if you had') one out of ten thousand hopes that (by) fighting against the king you would be saved, I counsel you not to give up your arms.' Observe the participle *πολεμοῦντας* agreeing with the suppressed subject *ὑμᾶς*.

μία τις (ἐλπίς), 'any one single hope.'

βασιλέως ἄκοντος, 'the king being unwilling.'

σώζεσθαι, 'to provide for your safety.'

ὅπη δυνατόν, 'in what way you can.'

ἀλλὰ ταῦτα, κ.τ.λ. 'well, you for your part say these things.' ταῦτα refers to what is past.

ἀπάγγελλε δέ, 'but tell these things,' &c., 'take this message.' ταδὲ refers to what follows.

οἴομεθα . . . εἶναι φίλοι. See last note in Lesson XLVII.

πλείονος ἄξιοι, 'worth more,' 'of more worth.' πλείων, compar. of πολὺς.

ἄμεινον ἂν πολεμεῖν. Supply οἴομεθα.

ἄμεινον, adverbial neuter of ἀμείνων, which is compar. of ἀγαθός.



## LXIV.

## PHALINUS AND CLEARCHUS CONTINUE CONFERRING.

καὶ τὰδε, 'this also.'

ὅτι μένουσι, 'that to you remaining' (i.e. if you remain).

αὐτοῦ= 'here.'

προϊούσι δὲ καὶ ἀπιοῦσι, 'but to you advancing and departing' (i.e. if you advance, &c.).

εἵπατε—what tense? and how do you know it?

ἢ ὡς πολέμου ὄντος, κ.τ.λ. 'or whether I shall carry back word from you that it is war' (lit. 'as war being in existence').

ταῦτά=τὰ αὐτά, 'the *same* things;' different from ταῦτα, 'these things.'

ἅπερ καὶ (δοκεῖ), 'which indeed also seem good,' &c.

ἅπερ, from ὅσπερ, ἥπερ, ὅπερ.

ὃ τι δὲ ποιήσοι, 'what he intended to do.'

οὐ διεσήμηνε, 'he did not make known.'







